

(SATURN WORSHIP) THE BLACK CUBE

Saturn, , is the reason why we exchange wedding rings or put halos on the heads of godly people.

The entire world has been worshiping Saturn, dubbed the “Lord of the Rings” for thousands of years.

Before the Great Flood, Saturn was regarded by all mankind as the supreme god and ruler of the kings. Saturn ruled the kingdom of Atlans and became the divine ancestor of all earthly patriarchs and kings.

“Chronos, or Saturn, Dionysos, Hyperion, Atlas, Hercules, were all connected with ‘a great Saturnian continent;’ they were kings that ruled over countries on the western shores of the Mediterranean, Africa and Spain. ”- Baldwin, Prehistoric Nations

In Egyptian mythology Isis is considered Saturn’s eldest daughter:

“I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the Gods”. The god Saturn as “El”. The supreme deity was represented by a black cube. Black Cube of Mecca..that they circle around it like Saturn rings!

The Borg Cube (which represents the

Black Cube) passes by Saturn...

The name Is-Ra-El is the combination of the names of ancient pagan deities Isis, Ra and El.

The Greeks and the Romans worshiped Saturn as a cruel deity. A brief summary of the mythology of Saturn in the western world:

"With the deposing of his father, Saturn became the ruler of the Universe for untold ages and he reigned with his sister, Ops, who also became his wife. It was prophesied that one day Saturn would lose power when one of his children would depose him. To prevent this from happening, each time Ops delivered a child Saturn would immediately swallow it. When her sixth child, Jupiter (Zeus), was born, Ops had him spirited away to the island of Crete. She then wrapped

a stone in his swaddling clothes. Her deception was complete when Saturn swallowed it, thinking it was the child. When Jupiter was grown, he secured the job of cup-bearer to his father.

With the help of Gaia, his grandmother, Jupiter fed his father a potion that caused him to vomit up Jupiter's five siblings:

Vesta (Hestia),
Ceres (Demeter),
Juno (Hera),
Pluto (Hades), and
Neptune (Poseidon)."

-Wikipedia, Saturn (mythology)

Saturn always had a negative, if not evil significance. In ancient times, it has been called "The Greater Malefic" which was opposed to Jupiter, "The Greater Benefic". Saturn is esoterically associated with man's limitations, restrictions, death and decay. His

Greek name was “Kronos”, the ruler of time, time being the main factor inevitably leading to the death of mortals. Traditional representations of the “grim reaper” originate from the attributes of the god Saturn, who held the sickle with which he slain his father.

SATURN AND SATAN

Saturn has also been associated with Satan and this, for numerous reasons. First, many authors argue that the word Satan is derived from the word Saturn.

Second, Saturn is associated with the color black as well as Satan. Third, Ancients considered Saturn to be the farthest planet from the sun , the latter

being associated with the principle of Good. (Note that Pluto never was

considered a planet). Saturn is consequently the celestial body that is the less exposed to the sun's divine light and thus associated with the coldness of the principle of Evil. Finally, the "great god Pan", the horned deity, represented Saturn in ancient paganism. This half-man half-goat creature is considered the ancestor of our modern depictions of Satan.

"Pan was a composite creature, the upper part—with the exception of his horns—being human, and the lower part in the form of a goat. (...)The pipes of

Pan signify the natural harmony of the spheres, and the god himself is a symbol

of Saturn because this planet is enthroned in Capricorn, whose

emblem is a goat”

- Manly P. Hall, Secret Teachings of All Ages

So Pan was depicted with horns due to the fact it represented Saturn, the ruler of the house of Capricorn which symbol is a goat.

Pan was the controlling spirit of the lower worlds. He was portrayed roaming

through the forests, penis erect, drunk and lascivious, frolicking with nymphs and piping his way through the wild.

We might say he ruled the lower nature of

man, its animal side, not unlike Satan.

Despite acknowledging its association with Evil, secret societies find the veneration of Saturn necessary to obtain illumination. It is the necessary counterpart of the principle of Good.

Masonic authors clearly associate Saturn with Satan:

“Saturn is the opposite to Jupiter; his symbol is the cross above the sign of Luna. He is the Satan, the Tempter, or rather the Tester. His function is to chastise and tame the unruly passions in the primitive man.”

- J.S. Ward, Freemasonry and the Ancient Gods

Probably the most extreme example of a secret society worshiping Saturn's Evil principle is the “Fraternitas Saturni”. This occult organization is based

in Germany and openly embodies the hidden side of Saturn worship.

“The Fraternitas Saturni (FS), the Brotherhood of Saturn, has become known to English readers through

fragmentary descriptions which emphasize the sensational, sex-magical aspects of this lodge's work or else its darker, more

Satanic, side. This is understandable in light of the fact that the FS is (or was) the most unabashedly Luciferian organization in the modern Western occult

revival, and its practice of sexual occultism perhaps the most elaborately

detailed of any such lodge. The FS represents a unique blend of astrological

cosmology, neo-Gnostic daemonology, sexual occultism, and Freemasonic

organizational principles. This grand synthesis was originally the vision of one

man, the long-time Grand Master of

the FS, Gregor A. Gregorius.”

- Stephen E. Flowers, Fire & Ice: The History, Structure, and Rituals of Germany's Most Influential Modern Magical Order: The Brotherhood of Saturn

Loki arrives on Earth standing upon a black hexagon. The hexagon is a subliminal 2D representation of a 3D cube. The Black Cube represents the 'All-Spark' (cube) Loki represents SET (Saturn/Satan), the Ancient Egyptian God of Evil, Darkness, Chaos, War & Conflict. He is seen holding a staff, which represents the War Scepter. In geometry, a hexagon (from Greek ἕξ hex, “six”) is a polygon with six edges and six vertices. A regular hexagon

has Schläfli symbol . The total of the internal angles of any hexagon is 720° .

In the Ausarian drama we find that Ausar (Greek: Osiris) is chopped into 13 pieces by Set. Auset (Isis) collects all of his pieces save his phallus. Horus, son of Ausar and Auset sets out to avenge the death and dismemberment of his father by confronting Set. Horus is victorious over Set and Ausar, being brought back from the dead becomes lord of the underworld. It is this drama that gives us the cosmic conflict between good and evil, evil being embodied by Set.

Set was not always seen as an evil

character in Ancient Egyptian theology. There are many times in Ancient Egyptian history where conflicts between different “houses” lead to the depreciation of one god relative to another.

As in most polytheistic faiths, the characters involved differentiate themselves from the Western tradition of a devil in that all the gods are closely related. In this case, numerous historic texts suggest that Set is the Uncle or Brother of Horus and in the “defeat” of Set, we see another separation from the norm in the devouring/assimilation of Set into Horus with the result of Horus having depictions of both the falcon head and the (unknown animal) head of

Set. This (like Buddhism) represents a dissolution of dichotomy.

1John 3:8b For this purpose the Son of God was manifested, that he might destroy (luo) the works of the devil.

We only have TWO SPIRITUAL KINGDOMS to choose from, The adversary or God the Father.

The adversary's objectives as the thief.....1-STEAL, 2- KILL, 3- DESTROY

The adversary's motives.....1- To be

worshiped like the MOST HIGH GOD.

2-TO HINDER THE PURPOSES OF GOD

www.unclemikeysresearch.com/DNA/DNA-The_Most_Holy_Place.pdf

Saturn And The Occult

And you took up the tent of Molek (Malik), and the star of your mighty one Kiyyn (Kan), images which you made to bow before them. Therefore I shall remove you beyond Bab'el
Acts 7:43

The "tent of Molek" and "Kiyyn".

According to "Masonic and Occult Symbols Illustrated" Moloch/Molek is none other than a pagan god with many names; one of which is Saturn:

"...Osiris (also known as Saba, a sun deity, represented by horns and his emblem was a serpent) united with his sister, Isis, which resulted in the birth of Horus the Egyptian god of the dead as well as a Sun God ..

Osiris is known by many other names in other countries:

In Thrace and Greece, he is known as Dionysus, the god of pleasures and of partying and wine.

The Phrygians know Osiris as Sabasius where was represented by horns and his emblem was a serpent.

Deouis,

The Boy Jupiter,

The Centaur,
Orion,
Saturn,
The Boy Plutus,
Iswara,
The Winged One,
Nimrod,
Adoni,
Hermes,
Prometheus,
Poseidon,
Butes,
Dardanus,
Himeros,
Imbors,
Iasius,
Zeus,
Iacchus,
Hu,
Thor,
Serapis,
Ormuzd,
Apollo,

Tammuz,
Atus,
Hercules,
Shiva,
Moloch, and.
believe it or not, BAAL!" (Burns,
"Masonic and Occult Symbols
Illustrated", p. 359);

"Kiyyun"?:
Rhemphan
hrem-fan'
Remphan (that is, Kijun), an Egyptian
idol: - Remphan.

H3594
ki^yu^n
kee-yoon'
From H3559; properly a statue, that is,
idol; but used (by euphemism) for
some heathen deity (perhaps
corresponding to Priapus or Baal-

peor): - Chiun

Blue Letter Bible

So we can see that Kiyyn also goes back to that same pagan god with many names. It is the name Saturn that we are going to examine in this study.

Saturn in Ancient Times:
The Greeks called it the god "Helios".
The Romans called it "Sol".

Long before Greek and Roman times, the Egyptians worshipped the luminary Atum or Ra, just as the Sumerians honored Utu and the Babylonians the god Kam'As't (Shamash). Astronomers and priests celebrated this light of heaven as the "Universal Monarch," the "father" of

civilization and the celestial prototype of kings.

More archaic traditions identify the great "sun" gods with the motionless center of heaven, the celestial pole. They speak of a primeval sun ruling before the present sun. The god's station was the summit of the world axis, from which he ultimately fell in a heaven-altering catastrophe (Pole shift or flip?).

The Greek account of Kronos, founder of the Golden Age, eventually driven from his seat at the top of the world by his son Zeus.

The ancient words we translate as "helios" and "sol" originated as references to the axial figure --of a former, stationary light at the pole.

Early astronomical traditions identify the "primeval sun" as the planet Saturn. In archaic copies of Plato's Timaeus, the word for the planet Saturn is Helios, the "sun" god. Popular Greek traditions identified Saturn as Kronos, alter ego of Helios, and Kronos is said to have ruled "over the pole".

Symbols of the luminary show a disc with rays, a disc with spokes, a disc with a central orb or eye, a disc with a crescent upon it. The ancient astronomers described the spokes as those of a cosmic wheel. They were "streams of fire".

Saturn's unexpected excess of heat, its radio emissions, its x-rays, its swirling bands of storm-clouds. The ancient astronomers remembered their gods as energetic and active,

wielders of the thunderbolt. They remembered the fates of the gods, recounting how the once palpable ruler of the sky went so untouchably far away. Saturn in Ancient Times...

An Akkadian seal in which the Kam'As't/Shamash disc is represented as an "eye-like" object, and a disc as an eight-pointed star or wheel or an eight-petalled flower.

Semitic speaking civilizations referred to the god Saturn as "El". The supreme deity was represented by a black cube.

Simple Magic (mystic) Cube

In mathematics, a magic cube is the 3-dimensional equivalent of a magic square, that is, a number of integers arranged in a $n \times n \times n$ pattern such that the sum of the numbers on each row, each

Before time began, there was the Cube. The cube is perhaps the most important of any of the exoteric symbols, and the breadth and scope of its meaning encompasses far more than any other. It is often the tie that binds all of the symbols together—especially those of the Rainbow Bridge, the artifact (or chest or box), the numbers 27 and 42, and Sirius or Venus. To “solve” the cube is

essentially to unlock the secrets of the universe.

The atomic nucleus is contained within the cube, i.e., that it is a representation of space.

Danos/Tanos is a Titan (i.e. from Saturn's moon Titan). The Titans are a race of "Eternals". The Titans and the Eternals are basically the "gods"—Titan could just as easily mean Tartarus as the moon which now bears the name.

The association between the Titan Eternals like Thanos and Lucifer is evident.

Kronos (the Greek Lucifer), his son Mentor (the father of Thanos), and Loki (the Norse Lucifer):

The Cosmic Cube.

“We’re linked through this Tree of Life [World Tree] that we’re unaware of. It’s real science.

42 is the answer to everything.

Zaphod associates the story with Magrathea (M) and an “imagine cube.” Magrathea (an ancient planet in Douglas Adams’ universe where the

critical elements of the story take place) is a combination of 'Magra' and 'Thea' (Greek for 'goddess'), the Titan goddess of sight and the mother of Helios (the sun).

Hitchhiker's Guide also represents an "infinite improbability drive" as a red cube, whereas the imagine cube is a blue one. The protagonists need the blue one to learn about Magrathea and they need the red one to get there. These colors are always used together in Freemasonry, as the Craft (AASR) lodges are called the Blue lodges and the Chapter (Royal Arch) lodges are called the Red lodges.

We have visible three faces, and nine external lines, drawn between seven points. The complete cube has three more faces, making six; three more lines, making twelve; and one more point, making eight. As the number 12 includes the sacred numbers, 3, 5, 7, and 3 times 3, or 9, and is produced by adding the sacred number 3 to 9; while its own two figures, 1, 2, the unit or monad, and duad, added together, make the same sacred number 3; it was called the perfect number; and the cube became the symbol of perfection.

the Executive, which executes the laws; the Legislative, which makes the laws; the Judiciary, which interprets

the laws, applies and enforces them, between man and man, between the State and the citizens. The three invisible faces, are Liberty, Equality, and Fraternity,—the threefold soul of the State—its vitality, spirit, and intellect.

Here we see the numbers 3 and 12 associated with divine or cosmological order. The 3 visible faces correspond to the 3 dimensions and the 9 external lines correspond to the 9 realms of Norse mythology. What this also hints at is that the number associated with the cube is 27 (3×9).

What the cube represents in reality is an unfathomably complex arrangement of electrons and subatomic particles in a sort of 3D grid-like pattern. These particles, in

turn, have numeric values based on their electric charges and the relative values of atomic mass and density. For instance, a hydrogen molecule's atomic number is 1 and a helium molecule's atomic number is 2, and so on. The basic hydrogen isotope (1 proton, 0 neutrons) bonds with 1 electron, while a helium molecule has 2 electrons in its electron shells. Hydrogen comprises approximately 75% of the visible universe (including stars, in the form of hydrogen plasma) and helium comprises the rest up to about 99%. The more complex arrangements occur in the molecules of the higher, unstable (radioactive) elements and in the organic carbon-based life forms for which the universe was designed—God's ashlar. If we think of the universe in these terms, as a complex arrangement of electrons and

particles with numeric values which determine how they interact, then it is, by our definition, a constantly refreshing spectral image of happenings based on fluctuations in the arrangement of the number grid—a virtual reality.

The term 'matrix' is misleading. Our universe is not a matrix, but rather an active-matrix display. The only reason it exists at all is to give us something to look at so that we can accrue experiences over time—experience being the basis of memory or consciousness. Space does exist but time does not; it only serves the purpose of fostering the creation of memories through our associations of

illusory events.

42 is the number associated with the “magic cube,” a certain type of $3 \times 3 \times 3$ (27) matrix where all of the horizontal and vertical corridors and all of the lines passing through the central cube add up to 42. The magic cube is the 3D equivalent of a magic square (a 3×3 matrix), wherein the sum of the numbers of each row, each column, each pillar, or each diagonal is equal to the same number (15, if ordered 1 to 9), just like a Sudoku puzzle.

The nature of the cube (or matrix, or grid) is regarded as the all-important question of exoteric symbolism. The answer is encoded in the numbers of the magic square and the magic cube.

This seemingly random, out of place attention is given to a cube while the speaker makes a vague reference to Death at 42 minutes into Final Destination (2000):

Final Destination

It just feels like it's all around us.

The symbol of the Grid in Tron: Legacy (2010) is a hemicube (like Pike's perfect ashlar) labeled U142:

Tron: Legacy

In Live Free or Die Hard (2007), the total number of the circuits in the main power grid (i.e. display matrix) powering the United States is 27:

Live Free or Die HardLive Free or Die Hard

Photons (light particles) become

kinetic energy (motion, and therefore mass, as all particles are energy quanta vibrating at relatively low frequencies) when they are set upon the potential energy of force fields (gravity wells responsible for the creation of space and distance), thus creating a holographic projection or virtual reality. That this arrangement is systematically ordered throughout the universe and constantly refreshing (faster than we can possibly comprehend), giving us the illusion of continuity and perpetuity, necessarily means that there is an eternal, omniscient intelligence behind it—a central processing unit (CPU) with the ability to think and reason as well as carry out functions. These are traits which we only associate with sentient beings (people), or with theoretical artificial intelligence programs which mimic consciousness. (Technically all

creatures are artificial, so any “artificial” or non-biological entity’s intelligence is no different from regular connotations of intelligence.)

A roller coaster is just elemental physics, a conversion of potential energy to kinetic energy.

-It’s a holographic projection created by photons and force fields.

The nature of the virtual reality as a holographic projection using force fields and an active-matrix display is depicted as a sort of prison where

humans are bred and cultivated for slaughter in *The Island* (2005):

The same metaphors of machines (light projectors) and mirrors (force fields) is used in *Surrogates* (2009):

S

The term 'surrogate' denotes a proxy (body) by which a conscious entity (mind) interfaces with the consensus reality (3D) and interacts with other proxies on the server (world). In computer networking, a surrogate or reverse proxy is essentially the same thing as the Codified Likeness Utility (CLU) in *Tron* (1982) and *Tron: Legacy* (2010), and it is used to the same effect in *Surrogates* as well as other popular science fiction films such as

The Matrix and Avatar (2009). In Hinduism, the word avatar denotes a manifestation or incarnation of a deity as an apparition in the virtual reality. This implies descent into the lower realm (3D). It has come to be used to describe the graphical representations of computer users' alter egos, especially on the Internet, but also in a wide range of role-playing games and video games. While computing has only made digital avatars available for a few decades, the idea of a machine as an avatar has been in constant use since Fritz Lang's Metropolis (1927), and in some ways since Mary Shelley's Frankenstein, as Frankenstein's monster represents Prometheus (the King of Light).

Several anti-establishment films also employ the cube as a prison motif, with the difference being that it is the

Illuminati who have made it so. The Cube trilogy in particular is a misanthropic if not dystopian look at the artificial reality which they have imposed on the masses by way of the autocratic military regime's mind control programs. In this mental prison, it is difficult to tell where the line is drawn between what is real and what is imaginary, or what is of an extraterrestrial nature and what is manmade.

Cube (1997) and its sequel Cube²: Hypercube (2002) take place in 2 separate secret government facilities which are based on the 3D cube and 4D cube (tesseract) designs, respectively. Each of these mimics the higher dimensional grid patterns, as evidenced by the magic number associations. Each cubical chamber within the larger cube has a door in

the middle of each of its walls for a total of 6 doors. The smaller cubes pass through a series of alternating coordinates so that the people inside never know where they are in relation to the outside. These people are prisoners who wake up with no memory of how they got there and no knowledge of how to evade the booby traps which are designed to systematically kill them.

Paul says that “a little leaven leavens

the whole lump (Galatians 5:9, 1 Corinthians 5:6).

Leaven eventually comes to understand the dynamics of the active matrix by observing the numbers on the passageways to the rooms, inferring that these rooms are permutations (matrix coordinates set in a regularly rearranging order) as well as how many rooms there are. The implication is a reference to the “end of the world” astronomical conjunction theme and an explanation of the only possible means of escape: “The room starts off as a bridge, and then it moves its way through the maze, which is where we ran into it. But at some point, it must return to its original position.” The bridge, or exit, is only a bridge “for a short period of time. This thing is like a giant combination lock. When the rooms are

in their starting position, the lock is open. But when they move out of alignment, the lock closes. With a structure this size, it must take days [thousands of years] for the rooms to complete a full cycle [precession].”

When Leaven is asked how much time there is left before the bridge opens she hints that to find where they are, they can either count from the beginning or count down to the end, implying that the cube represents a timeline in space. “I don’t know. To find the original coordinates, the numbers are added together. To find the permutations, they’re subtracted from one another. That’s it! The numbers are markers, points on a map, right? How do you map a point that keeps moving? ... Permutations—a list of all the coordinates that the room passes through, like a map that

tells you where the room starts, how many times it moves, and where it moves to.”

This analogy is extremely relevant to End Times prophecy, as the permutations have been recorded in the heavens, and their explanation in scripture. The destination is thought to be the Galactic Center, or at least the plane. From Earth’s perspective, the Sun at solstice will be aligned to the Dark Rift of the Galactic Center for the first time in nearly 26,000 years in 2012. (Technically, the transit of the Sun across the Galactic Center started in 1980 and will finish in 2016.)

Though it will not be a perfect alignment, the idea of our sun being in alignment with the Galactic Center at winter solstice and the rarity of the event make for a very auspicious calendar date, especially considering

all the hype concerning the Mayan calendar.

This is why the number 27 is associated with the bridge; our solar system is regarded as passing through 26 permutations (26 millennia) before returning to the “Source.” In Cube, the surrounding cubes are all booby-trapped, so the only way to remain safe is to return to the cube of origin and wait until it passes through its normal cycle, at which point it becomes the “bridge” and Leaven and her group will have 1 minute to escape before the “clean sweep” is initiated. Finding the number (27) is tantamount to “solving the cube,” which means knowing where you are on the timeline, thereby enabling your escape (to another dimension or timeline).

“The numbers tell you all that?”
Leaven is asked. “I don’t know,” she replies. “See, I’ve only been looking at one point on the map, which is probably the starting position. All I saw was what the cube looked like before it started to move.”

“Okay, so it’s moving. How do we get out?”

“27! ... I know where the exit is!”

Other films also portray the “prison” as a 2D hemicube, 4D tesseract or 3D magic cube with 27 constituent parts. The French science fiction film *Dante 01* (2008) uses all three:

As described earlier, a “magic square” is a square grid with integers assigned

to its squares in such a way that the sum of the integers in each row, each column, each pillar, and each diagonal of the corners is equal to the same number, which is called the “magic constant.”

There is something significant about 3 (the number of visible faces) and 9 (the number of visible lines) in the 2D representation of a cube. 3 times 9 is 27, the number of smaller cubes in a 3D magic square (a $3 \times 3 \times 3$ cube). A magic cube is therefore a 3D magic square. Rubik's Cube has 26 outer cubes connected by a 27th central cube.

The difference between Rubik's Cube and a magic cube is that a magic cube is "solved" when the numbers are aligned a certain way, while a Rubik's Cube assigns color-coded groups to its constituent pieces, which means that all 26 pieces must necessarily be solved at once, rather than just 9 on each side. As shown in the image above, the sum of each horizontal, vertical or diagonal line of 3 integers ranging 1 to 27 in a magic cube is 42—the number which we have already seen is considered the "answer to everything." As far as 42 is the number denoting the Galactic Center, 27 is considered to be the central cube of a 3x3x3 magic cube. Alternatively, 14 can be considered the middle cube, as 14 is the number

halfway between 1 and 27. In any case, 42 is the “cube” and 27 is the “bridge.”

As the number of the central cube, 27 is also the number (together with 42) for the Galactic Center. In *The Matrix Reloaded* (2003), there are 27 blocks on the power grid surrounding the Source. In *28 Days Later* (2002), a lethal virus has ravaged the planet for 27 days before the protagonist wakes up from a coma, a theme repeated in the sequel *28 Weeks Later* (2007). It also just so happens that there are 27 books in the New Testament of the Bible, the last of which is the Revelation/Apocalypse of St. John.

These are just a few examples. There is an overabundance of evidence for the significance of 42 and 27 in these films, much of which we have

documented in appendix A. The main thing to understand here is that the cube is a symbolic representation of the universe of 3D, and that “solving” it opens a gateway to another dimension. Clive Barker puts the cube into his films as Lemarchand’s Box—most notably the Lament Configuration which acts as a key to open a door to Hell in Hellraiser (1987) and its many sequels. Also, it is a cube in the shape of the Sri Chakra or Sri Yantra (‘sacred/holy machine’) which transports the time traveling white rabbit to the Magi children in The Last Mimzy (2007). It is described, along with its specific arrangement of geometrical patterns, as an astrological configuration (i.e., an alignment or conjunction).

The Last MimzyThe Last Mimzy

This was the last mimzy.

The Last MimzyThe Last Mimzy

It's a symbolic representation of the universe. This is actually an astrological configuration.

The Omega Code

-Life is never what it seems.
[Life is like Rubik's Cube]

Monsters vs. AliensMonsters vs. Aliens

Don't think of this as a prison. Think of it as a hotel you never leave because it's locked from the outside.

I, RobotI, Robot

You're looking at the result of clever programming—an imitation of free will.

The Matrix RevolutionsThe Matrix
Revolutions

That's it. That's the secret. You've got to use your hands [exist in a tangible world].

The Sri Chakra is sometimes called the Nava Chakra because it has 9 (3x3) levels of interlocking triangles. (Nava means '9' in Sanskrit.) This is yet another indication that the cube of 27 parts is an archetypal image rather than a Masonic invention, as 9 (chakras) times 3 (triangles) equals 27. Solving the cube entails recognizing that this imagery only

makes sense in multiple dimensions, as opposed to the consideration we would otherwise give it from our finite 3D perspective. The difference is between free will by means of consciousness and the illusion of it by means of unconscious freedom of choice, which is neither freedom nor choice at all. It has been designed this way specifically to ensure that God's will can never be contravened by a creature as flawed and arrogant as mortal Man.

Mindhunters

Look. Whoever did this really knows his engineering.

ContactContact

An alien intelligence has got to be more advanced, and that means efficiency functioning on multiple levels

ContactContact

and in multiple dimensions.

Contact

Yes, of course!

Dude, Where's My Car?

WALL-E (2008) takes the “solving the cube” motif far enough to plainly associate it with illumination or enlightenment. As she digs through

WALL-E's belongings, EVE demonstrates that she is able to power a light bulb simply by touching it as well as solving the cube with incredible speed and ease.

WALL-EWALL-E

WALL-EWALL-E

Both items of illumination are offered to WALL-E, not in the Garden of Eden sense which will bring him to ruin (as that has already happened to Earth in the film), but in the sense that she is going to save the world with her innate goodness and clever intellect

by accomplishing the mission she came to Earth in order to complete.

WALL-EWALL-E

It is important to remember that some of these films (including WALL-E) are intended to teach whoever is capable of being taught, while others, such as the Star Trek series, are intended to deceive and lead us astray. Others, such as Contact (1997), reveal many of the same clues but do not fall into either category. In all cases the language they use is self-evident and we only need to pay attention and decode it to know exactly what is

going on in this part of the universe.

ContactContact

Within the layering [dimensions] of the Matrix we have these basic equations. So with this very elementary foundation, they have given us a kind of

ContactContact

general scientific vocabulary. We now have the symbols for 'true' and 'false.'

ContactContact

This was the key that allowed us to decipher their language.

Star Trek IX: InsurrectionStar Trek IX:

Insurrection

-Why would anyone want to create one [a symbolic reference] of our village [world]?

-If you were following children and discovered this ship [bridge] ...

Star Trek IX: InsurrectionStar Trek IX:
Insurrection

-I may have been shot to protect the secret of its existence. Why would they duplicate this village except to deceive the Ba'ku ['people' in the film, 'souls of people' in ancient Egyptian]?

Star Trek IX: InsurrectionStar Trek IX:
Insurrection

-To deceive us?

-To move you off this planet. You'd fall asleep [die] in your village,

Star Trek IX: Insurrection

Star Trek IX: Insurrection

and wake up on this flying holodeck [bridge (of a ship)], transported en masse, and in a few days, relocated [reincarnated] on a similar planet without ever realizing it.

In fact what the powers that be want to do is kill us, or at least prevent us from escaping our impending doom which they are actively working to bring about. “Fall asleep” and “die” are used synonymously in scripture. The same imagery is used in Tron (1982), where the “holodeck” is a “game simulation transport” and the destination is the virtual world’s

“central processing unit” (CPU), i.e. Queen’s Chamber or Galactic Center.

TronTron

Prepare hangar for game simulation transport. Attention all units: lock onto matrix code.

TronTron

This solar sail simulation will take us across the game sea, out of this domain, back into the central computer.

This imagery is clearly intentional. The Borg ship in Star Trek: First Contact (1996) is a giant cube which creates a

temporal vortex to trap the pioneers of mankind on Earth just before they are about to achieve interstellar flight capability, so that Earth can be “assimilated.” The green and red colors of the lasers are also in keeping with the imagery we have noted previously.

Star Trek VIII: First ContactStar Trek
VIII: First Contact

Supergirl

What the box wants, the box gets.

In The Golden Compass (2007), the box is a device which the Scholars are using to divide children from their

daemons (souls, or ba'ku):

The Golden Compass

Notice Rubik's Cube in the background when Flynn is describing the Grid in Tron: Legacy (2010), where a program's disk is the symbolic reference point of its programming code (i.e., its memory):

Tron: Legacy

There were these disk battles fought in spectacular arenas.

God's disk (represented by the cube or matrix motif) is always considered the ultimate weapon which can turn the tide of the war between good and evil. Morgoth (Lucifer) covets the Secret Fire (the Holy Spirit as the power of creation) in J.R.R. Tolkien's Middle-earth but is unable to attain it, just as "the light shines in the darkness, but the darkness has not understood/overcome it" (John 1:5). This eternal battle for control of the illumination of God's knowledge is the central conflict in most films which employ this exoteric symbolism, such as Transformers: Revenge of the Fallen (2009) and Dude, Where's My Car? (2000).

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

And he wanted to kill you all by
turning on that machine [the Sri
Chakra—chakra means ‘machine’ or
‘disc’]. The only way to activate it is
with a legendary key

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

called the Matrix of Leadership. A
great battle took place over
possession of the Matrix.

Dude, Where’s My Car?Dude, Where’s
My Car?

It’s all that stands between the

universe and destruction.

The excuse that turning on this machine will bring about the end of the world is exactly what the Illuminati think legitimizes their part in the war against God and the mechanisms of creation. Nowhere is this more evident than in the blatantly Manichaeian dialog of Spielberg's Transformers (2007) and its sequels which pay homage to Optimus Prime (the Primal Man, a.k.a. Adam Kadmon/Lucifer) and ignore his role as the evil harbinger of death in order to establish him as the selfless savior of mankind, thereby establishing that it is, in fact, the Antichrist which is being venerated, and that God is getting the blame for the Fall of Man. Of course, the filmmakers make no mention of the

fact that it is they who are intentionally trying to bring about the end of the world through their malicious actions, or even that it is the Autobots ('self-functioning robots,' the Watchers) led by Optimus Prime which have brought their celestial conflict to Earth in the first place. It is acknowledged that it is "our [the Autobots'] mistakes" which are the cause of the crisis, but not that they fully intend to escape the impending doom and that the innocent people of Earth are the scapegoats. The most pertinent dialog begins with the supposition of free will (the lie of the Garden of Eden) to legitimize the notion that the Creator is evil simply for allowing the creation to be restricted by consequence:

TransformersTransformers

-Freedom is the right of all sentient beings. You all know there is only one way to end this war.

TransformersTransformers

We must destroy the Cube. If all else fails, I will unite it with the spark in my chest.

TransformersTransformers

-That's suicide. The Cube is raw power. It could destroy you both.

TransformersTransformers

-A necessary sacrifice to bring peace to this planet. We cannot let the humans pay for our mistakes.

The same analogy is made in The Incredible Hulk (2008). Instead of the neo-Manichaeian disinformation we are given in Transformers and other overtly Luciferian films, Hulk provides a far more realistic view of what the powers that be are up to and of what the solution to the crisis they've created is. Contrast this with the Manichaeian perspective offered in The Matrix (1999):

The Incredible HulkThe Incredible Hulk

-They don't want the antidote! They want to make a weapon ... we've got to destroy it!

The Incredible HulkThe Incredible Hulk

The Incredible Hulk

You don't understand the power of this thing. It's too dangerous. It can't be controlled.

-This is Promethean fire!

The MatrixThe Matrix

When the Matrix was first built there was a man born inside. It was he who freed the first of us.

The MatrixThe Matrix

As long as the Matrix exists the human race will never be free.

The MatrixThe Matrix

After he [the Primal Man, Prometheus/Lucifer] died the Oracle prophesied his return,

The MatrixThe Matrix
The Matrix

and that his coming would hail the
destruction of the Matrix, end the war,
bring freedom to our people.

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

-The AllSpark is destroyed, and
without it our race [the Archons of
Darkness] will perish.

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

-You have much to learn, my disciple.
The Cube was merely a vessel.

Transformers: Revenge of the
Fallen Transformers: Revenge of the
Fallen

Its power, its knowledge, can never be
destroyed. It can only transform.

Transformers: Revenge of the
Fallen Transformers: Revenge of the
Fallen

-How is that possible?
-It has been absorbed by the human
child [Christ].

Transformers: Revenge of the
Fallen Transformers: Revenge of the
Fallen

The key to saving our race now lies
within his mind.
-Well, then, let me strip the very flesh
from his body!

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

-And you will, my apprentice, in time.
For millennia I have dreamed of my
return

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

to that wretched planet where I too
was once betrayed by the Primes I call
my brothers.

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

Only a Prime can defeat me, and now
only one remains.

-Optimus ... he protects the boy.

Transformers: Revenge of the
Fallen
Transformers: Revenge of the
Fallen

-Then the boy will lead us to him, and
revenge will be ours.

Note that the Luciferians have laid
claim to Christ. It is their contention
that the Antichrist (called the
Luminous Jesus in Manichaeian
literature, i.e. Mithras) leads the way
to Lucifer and therefore “freedom,”
while the Christ (the Suffering Jesus)
leads the way to Yahweh and
therefore “enslavement” and death.
This is a total inversion of the natural
depiction conveyed by the Christians’
scriptures, where it is the “Suffering

Jesus” who is the son of God and the savior of the human race. In order to establish their Luminous Jesus over the Suffering Jesus (i.e., the astral projection of Horus/Mithras over the natural person of Yahshuah/Mikhael), they have to lay claim to the identity of the historical person of Christ. It is not enough to simply grab him either; they have to actually destroy his identity altogether in order to rid us of the memory of him.

This subversion was formalized during the First Council of Nicaea in 325 AD, and, as the Jewish Toldoth Yeshu explains, the name of Yeshu itself (origin of the name Jesus) is an acronym for “May his name be erased.” The way this is supposed to be accomplished is by deceiving Christ himself and enlisting him into the service of the “King of Light”

through a sort of false initiation ritual. According to the Luciferians who obviously have no idea what they're talking about (despite their knowledge of numbers and metaphors), the cube isn't solved by gnostic revelation, but by service to Lucifer, as a reward for this service:

Transformers: Revenge of the
Fallen
Transformers: Revenge of the
Fallen

I know that you need me because I
know about the Matrix.

Transformers: Revenge of the

FallenTransformers: Revenge of the
Fallen

We have been watching you a long,
long time ... a leader worthy of our
secret:

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

the Matrix of Leadership is not found;
it is earned.

Transformers: Revenge of the
FallenTransformers: Revenge of the
Fallen

Transformers: Revenge of the Fallen

Return now to Optimus. Merge the
Matrix with his spark. It is, and always
has been, your destiny.

The irony here is that the world is made by light. Therefore, the King of Light and the Creator are one in the same, and Lucifer, as his antithesis, must be, according to their logic, the King of Darkness they so despise. Either way, it doesn't make any sense to suppose that the Creator doesn't have the secret of his own creation but that Lucifer does, or that Christ, a representative of the Creator, must rely on Lucifer for his understanding. In fact, Lucifer is always depicted as wanting to kill Christ and steal his power, as demonstrated by Magneto's instructions to the Juggernaut [J: Jews] in X-Men: The Last Stand (2006):

X-Men: The Last Stand

Go inside and get the boy, and kill him.

What this represents is not so much Lucifer's struggle against Christ as an agent of God, but of his vain attempts to steal God's power. The Luminous Jesus of the Manichaean literature is an emanation of the Aeon Sophia ('Wisdom') who is, in turn, the feminine aspect and an emanation of the King of Light. Sophia is considered unstable and rebellious, and is even blamed for the creation of the material world (considered an act of evil) and of the Demiurge (Yaldabaoth, the Creator). Any time a powerful woman is presented as needing to be restrained for the good of mankind it is in reference to the Gnostic assertion

that Christ needed to be sent into the world in order to bring Sophia back under God's control.

X-Men: The Last StandX-Men: The Last Stand

- She has to be controlled.
- Controlled?
- You have no idea. You have no idea of what she is capable.

This is the essence of the “order out of chaos” mentality of Lucifer and the Illuminati, as the very name of the Demiurge in the Gnostic texts (Yaldabaoth) means ‘Son of Chaos.’ In literal terms the descent of Sophia represents the human faculties

associated with the right hemisphere of the brain being trapped in a rigorously logical and circumstantial understanding of reality which may be associated with an overly dominant left hemisphere. Christ, as the Logos (logic), representing the wisdom of the left, is commissioned to subdue the naiveté of the right by the light of his teachings. As the Illuminati have claimed the spiritual and intellectual enlightenment of Christ exclusively, they believe it is their divine mission to thwart every right-brained mystic, represented in film as a young female oracle (as Sophia is equated with the Holy Spirit and mysticism is associated with the right hemisphere of the brain and the feminine aspect of being).

Heroes Season 3, Episode 15 Heroes Season 3, Episode 15

-I have an ability. Does that mean that I have to be controlled? ... So that's it. I just dance away to college, pretend everything is all hunky-dory?

Heroes Season 3, Episode 15 Heroes Season 3, Episode 15

-Something like that, yeah.
-So I get a pass, and everyone I know just disappears?

Following the Manichaeian reasoning, the subjection of the Garden of Eden is the soul's descent into materiality which we normally find represented by the cube. It is accomplished by the seduction of Eve whose trapped light

particles will never be free if she is left to suffer under the authority of Yahweh. As this is a distinctly Manichaeian perspective, the symbol of the apple (usually a bitten apple) takes on the meaning of Satanic liberation, a sort of technology which mitigates the restrictions imposed on us by the Creator. This is especially true wherever the apple is used in place of the cube in conjunction with a rainbow or the number 666.

In The Matrix Revolutions (2003), Seraph, Morpheus and Trinity walk

right past a woman in white (a maiden) holding an apple on their way to meet the Merovingian. The implication is that they have ventured to the underworld partly to retrieve the goddess Iðunn who holds the apples which give the gods their immortality. In the Norse version of this story Iðunn has been abducted by Loki. In the Greek version Hades has abducted Persephone by tricking her into eating pomegranate seeds. (According to Greek mythology, once you eat the food of the underworld you have to stay there.) In the Matrix trilogy the Merovingian's wife is named Persephone.

The Matrix Revolutions

Dorothy is led off the yellow brick road after the Wicked Witch entices her with some apples in The Wizard of Oz (1939):

The Wizard of Oz

Apples!

The outer façade of the underground Apple retail store at 59th St. and 5th Ave. in New York City (the “Big Apple”) is in the shape of a cube, as shown in Meet Dave (2008):

Meet DaveMeet Dave

It appears to be some sort of shrine to technology.

Apples are often seen in the background or foreground when a subtle point is being made, such as in Die Hard 2 (1990):

Die Hard 2

This [Hel] must be their base of operations.

Elizabeth Swan takes on the role of

Persephone with the common apple symbol rather than the antiquated pomegranate seeds in Disney's Pirates of the Caribbean: The Curse of the Black Pearl (2003), owing to the familiar fairy tale of Sleeping Beauty which Disney popularized in 1959:

Pirates of the Caribbean: The Curse of the Black Pearl
Pirates of the Caribbean: The Curse of the Black Pearl

- One of those next?
- It's poisoned.

In all these films, the apple is offered by Satan or some other evil agent in order to trap the heroine in the

underworld or a state of unconsciousness. Satan himself knows better than to use the technology being offered, as it will necessarily bring about his own ruin, and in fact the character portraying Adam (or Christ) often knows better as well, and has to venture into the underworld to save his beloved. In the Manichaean version of the story, Sophia is actually the bride of Christ and the two are a syzygy. As in the case of Adam and Eve, it is always the woman who is deceived, whereas the man has not fallen into sin.

Pirates of the Caribbean: The Curse of the Black Pearl
Pirates of the Caribbean: The Curse of the Black Pearl

I would have an equal share in that curse, same as you. Funny old world, isn't it?

The apple represents a state of "knowing" is evident in the symbolism. It is often used together with 666, the number of the Beast in Revelation, the number being the mark of the Antichrist. The number 666 is associated with the cube in Cube. It is Satan with his poisoned technology, not Yahweh with his creation, who has imprisoned us.

This is exactly the opposite position from that of the pro-establishment films which unanimously make Satan the liberator of the Light within us. In Live Free or Die Hard (2007), John McClane has to call Frederick

‘Warlock’ (male witch) Kaludis on the CB radio by tuning in to the frequency 66.6 MHz in order to save his daughter Lucy.... This is your frequency, right? 666.

A black cube was tipped at a 45 degree angle, with the entire cube on one point, pointing at a Southwest direction.

Sharpen the arrows! Fill the quivers! The LORD has put it into the mind of the kings of the Medes because His plan is aimed at Babylon to destroy her, for it is the LORD’s vengeance, vengeance for His temple. (Jeremiah 51:11)

Seek the LORD while He may be found; Call upon Him while He is near. (Isaiah 55:6)

For this is what the LORD of Hosts, the God of Israel, says: “The daughter of Babylon is like a threshing floor at the time it is trampled. In just a little while her harvest time will come.” (Jeremiah 51:33)

In my distress I called to the LORD; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears. (Psalm 18:6)

When I was in distress, I sought the Lord; at night I stretched out untiring hands, and I would not be comforted. (Psalm 77:2)

Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though

some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. (1 Peter 4:12-13)

*The Black Cube: “the borg”. The Black Cube in Islam: The Kaaba houses what many believe to be the remnants of an astroid.

Saturn Worship and the Occult: Info on this website discusses the association between satan and saturn worship.

The Kabba stone in Mecca is 666 nautical miles from the temple mount... “Temple at the center of Time”

August 4, which is the 216th day of the year and Obama's birthday. $6 \times 6 \times 6$ is 216.

The Kaba a representation of a woman/matter. The second part is the veil which surrounds it and is very similar to the tent they make women wear. the first part they kiss and touch. Behind it all is goddess worship. ISIS is the “goddess” of fertility/motherhead. When muslims go on their haaj, they attempt to “kiss the stone” which is housed in a silver “shrine” that is made in the shape of a particular part of a woman’s anatomy. Even the Kaabah, which houses the stone is annually covered by a “burkah” Every year they change that black cube covering; it’s like a huge Burka. The history of that stone pre-dates mohamad’s development of

the system we now know today as “islam”.

DARPA techonology is fallen angel technology (i.e., demonically inspired)

We can literally rebuke those drones. . . rebuke those lazars. . . rebuke those HAARP waves and Project Blue Beam delusions, in the name of Jesus. We will literally see “no weapon formed against us shall prosper”. . . if we exercise the authority we have as sons and daughters from the Kingdom of Heaven, who have ALL of the Heavenly Host to protect us. . . IF we pray in the will of the Heavenly Father. Yes, amazing miracles, signs and wonders are coming, along with great tribulation, trial and testing.

WHO ARE THESE PEOPLE?

Archaeologist: Egyptian religion forms the roots of Jewish, Christian, Islamic religious tree

August 28, 2011 Acharya S/D.M.

Murdock 76 Comments

Christ in Egypt: The Horus-Jesus ConnectionAs has been the claim by some for decades and centuries...

In the History Channel video below, an Arab-Egyptian archaeologist inside the pyramid of King Teti (c. 2345-2333 BCE), where early inscriptions of the ancient Egyptian sacred writings called the Pyramid Texts can be found, makes the following remarks:

“Everybody was believing he will stand in front of [the] gods, and he

swears, 'I am [an] honest guy. I didn't do anything bad to my neighbors. I never polluted the River Nile water. I never looked at my neighbor's wife... At the end they are weighing his heart, and if he's a good guy, he will go to paradise. If he's a bad guy, [he'll] have to get punished."

The host comments, "So the same idea of sin existed here in the Egyptian times as it does later in Christian and all the other - "

The archaeologist responds, "I believe that religion is just one tree, and we have many branches - Islam, Christianity, and Jews - so it is a main tree. Here are the roots."

"King Teti's body was stolen long ago, but his instructions to heaven remain in perfect condition. These ancient

carvings are the oldest known form of religious writings: the Greek myths, the Bible, the Koran – all began here.”

Much of Judeo/Christianity was based on Egyptology.

Isis = the Virgin Mary. Horus = Jesus. The Commandments are a precis of the 42 Negative Confessions in the Book of the Dead.

All of the so called monotheistic religions came out of ancient kemet. They borrowed heavily from the egyptian mystery system. Islam, christianity and judaism. Also your so called masons, rosicrucians, greek mythology, etc. Yet these religions often times will not give credit, where it is due.

Most of the prophets, apostles and messengers either were sent, or “waxed wise” in ancient kemet or mizraim. So in essence all of your religions came out of north africa when it was populated by nubians, before the romans, hyksos, and greeks.

Some of these religions make up tales about slaves building the pyramids, when we still cannot duplicate the feat today.

The son/sun walking on water came out of so called egypt.

The holy trinity came out of egypt.

Circumcision came out of egypt.

There is so much diss-information put out by the “discovery channel” the “his-story channel” etc. They show you inside the pyramids how the

pharoahs or nubians looked back then. Then during their “dramatizations” they show some mulattoe type egyptian. So in a not so subtle way they have folks believing the original egyptians were mulattoe or the hyksos or some european looking egyptian.

305 BC until 30 BC The Ptolemaic Dynasty of Egypt, which lasted from 305 BC until 30 BC, was a Hellenistic Dynasty. Cleopatra was not Egyptian, but Greek. This was after the Greeks invaded Egypt. They present Egypt as though the greeks were always there.

After the invasions of whites (hyksos), thousands of years later, is when the light complexion came. The caucasian

skin or white people who would later invade Egypt in the 16th dynasty were the Hyksos aka Western Asian cananites aka Hebrews. (See Hyksos expulsion). European thievery, deception, and straight out lies have “white-washed truth for centuries and continues to do so today.

Michael bradley said it best..the white race are the descendants of the caveman..

Rameses III, unknown male mummy presumed to be his son and all 13 of the Amarha Mummies have all tested Haplogroup E1B1a... which today comprises the majority of sub-saharan africa with a basal frequency in West Africa... interestingly enough it also comprises 75% of the African Americans, Afro-Brazilians and Afro-

Carribeans Ydna.

Although E haplogroup is not a founding lineage” of modern Jews it was present in the formation of the Ancient Hebrew Isrealites. E haplogroups origin is unknown at this moment with east africa or asia as its likely origins...

Actually, no, the Horus-Jesus parallels have [i]not [/i]been debunked by [i]anyone [/i]at [i]any [/i]level. There have been many efforts to do so, but they have failed, because the debunkers were either ignorant of the subject matter or extremely biased in favor of Christianity.

Please see, for example, my Rebuttal

to Dr. Chris Forbes
([url]<http://www.truthbeknown.com/chrisforbeszeitgeist.html>[/url]).

The entire nearly 600 page book
Christ in Egypt.

BEHIND THE MYSTERY OF THE CHRIST
CHILD THAT IS CALLED BY MODERN
MAN BY THE GRECO-ROMAN NAME
JESUS WILL REVEAL THE TIMELESS
TRUTH ABOUT YUSIR(OSIRIS -HORUS
OR HERU)....

Or are we to take the word of
preachers and theologians whom rely
on an interpretation that suits them.

Here is the Table of Contents for [i]Christ in Egypt[/i], revealing the major parallels between the Egyptian religion and Christianity, for example:

Horus, Sun of God

(<http://freethoughtnation.com/contributing-writers/63-acharya-s/378-horus-is-the-sun-god/>)

Horus versus Set

(<http://www.booktalk.org/christ-in-egypt-horus-v-set-t11082.html>)

Born on December 25th

(<http://www.booktalk.org/christ-in-egypt-born-on-december-25th-t11049.html>)

The Virgin Isis-Mery

(<http://freethoughtnation.com/contributing-writers/63-acharya-s/382-isis-is-a-virgin-mother.html>)

The Star in the East and Three Kings

(<http://stellarhousepublishing.com>)

/star-east-three-kings.html[/url])

Horus at the Ages of 12 and 30

([url]http://www.booktalk.org/christ-in-egypt-horus-at-the-age-of-12-and-30-t11181.html[/url])

“Anup the Baptizer”

([url]http://www.booktalk.org/christ-in-egypt-anup-the-baptizer-t11234.html[/url])

The Twelve Followers

([url]http://freethoughtnation.com/forums/viewtopic.php?f=20&t=2639[/url])

Performing Miracles, Walking on Water, Healing the Sick and Raising the Dead

([url]http://books.google.com/books?id=laqe9CG_s6cC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q=%22Healing%20the%20Sick%22&f=false[/url])

“The Truth, the Light and the Good Shepherd”

Was Horus “Crucified?”

(<http://stellarhousepublishing.com/washoruscrucified.html>)

Burial for Three Days, Resurrection and Ascension

(http://books.google.com/books?id=laqe9CG_s6cC&printsec=frontcover&source=gb_s_ge_summary_r&cad=0#v=snippet&q=%22Burial%20for%20Three%20Days%2C%20Resurrection%22&f=false)

The Alexandrian Roots of Christianity
(<http://www.booktalk.org/christ-in-egypt-the-alexandrian-roots-of-christianity-t11106.html>)

As we can see, there is very little original to Christianity.

More on the subject can be read at the Booktalk.org discussion of Christ in Egypt

(<http://www.booktalk.org/christ-in-egypt-the-horus-jesus-connection-by-d-m-murdock-f180.html>), some of which is linked above.

As concerns the apparent polytheism of the Egyptians, the Egyptian religion in reality was a typical sort of “polytheistic monotheism” or “monotheistic polytheism,” as we find within the Indian religion, among others. Within these systems, there is one overarching form of deity with multiple forms, which is little different also from Christianity, with its overarching God, Holy Ghost, Son of God, angels, saints, etc.

Judaism, Christianity & Islam are little more than alternate expressions of the Egyptian religion. They all adhere to the Egyptian doctrine of a physical raising of a dead body from the grave;

that is, the Egyptian doctrine of “resurrection”. Isaiah, Daniel, Jesus & Mohammed, on the other hand, did [b]not [/b]teach the Egyptian doctrine of “resurrection”. They taught that the Doctrine of “resurrection” is a Doctrine of ‘Rebirth’.

Jesus had to be eliminated; and why tens of thousands of Albigensians were exterminated almost 1200 years later by the Roman church.

And the Ancient Egyptians did NOT have our version of “sins”- but Ma’at – Balance, i.e. Balancing the Scales of Justice, i.e. they believed in:

- Re-Incarnation

and that

- Everything was God, animals, Human Beings, plants, earth, air, stones, etc. Also, that there were Neteru, Beings of a Higher Level.

So, the Ancient Egyptians were Polytheists, and respected all Creation, therefore, Akhenaton and his monotheism, was foreign to them, and anathema.

So, in their knowledge that EVERYTHING was Energy and that there was a Great Mind aka THE Great Architect, the Ancient Knowledge of Egypt has come back in: Quantum Physics

The ancient Egyptians worshipped one God, and not many gods. They

respected The Creator's work and they did not worship it.

The first trinity in stone in Kemit the first documented Immaculate conception in stone predates all man made religion.

Ptolemy in early 330 BCE invades and steals religious concepts from Coptic .what i look at is what they cane in with and what they left with.You people were worshiping Serapes at that time .Ps you people invented Zoroastrianism ,Mythraism

Tthe Egyptian doctrine of "resurrection" involved the re-constitution and re-animation of a dead physical body; hence, one of the reasons for the practice of

mummification. The Jews (Pharisees) and, then, the Christians and Muslims directly expropriated this doctrine from the Egyptian religion's "god of the dead", simply eliminating the practice of mummification...

Then claiming that this is what Isaiah (26:19) and Jesus (Luke 20:34-36) meant by their cryptic, metaphorical descriptions of the revelation of the memories of previous lives.

The holy cross is a symbol on Egyptian temples that predate the Christian European birth by over 2000 years. It means peace. Holy Bible...Helios biblos = Sun Book.

Testimant comes from testicle because the Egyptians cut off the penis of liars.

Even the Pope sits in a canopy with a tall hat holding the hecca. So as the kings of Egypt sat in their canopy with a hecca. Look for yourself.

Yashua\Jesus was born in a cave in Ethiopia until Constantine changed it to a manger in Bethlehem. Look up the council of Nicene council of Trent. See what they accomplished. Its not hidden or a secret.

According to the Rosicrucians the Great White Brotherhood was an organization started by Ahkenaton's Grand Father dedicated to the preservation of science and it's

relationship to certain metaphysical principals that mankind was not yet evolved enough to handle.

Those who stocked the Library of Alexandria with the Great Writings have also created one or more storages with copies of the Great Writings which they secretly concealed in obscured caches yet to be discovered — not unlike the situations with the Dead Sea Scrolls and the Nag Hammadi Texts.

Jesus was born in Sept, Luke goes into detail about it, and you can follow the birth of John the Baptist born to Elizabeth Mary Cousin. Jesus WAS NOT BORN IN DEC.

Those who tied Jesus to the common, pre-Christian winter-solstice celebration were CHRISTIANS themselves, in the second to fourth centuries.

In the meantime, the point is that where one motif has been “borrowed” from pre-Christian religion/mythology, we can be fairly certain that others have been as well. Indeed, the vast amount of data I’ve brought together in my books reveals that much of Christianity is in fact a rehash of earlier pre-Christian, Pagan motifs such as the winter-solstice celebration.

As concerns Christ’s purported birth date, according to the New Testament John the Baptist is born six months earlier, and St. John’s day has been

celebrated on the summer solstice also from the earliest centuries; therefore, once again we have a logical placement of the godman's birth at the winter solstice. Indeed, the enigmatic phrase at John 3:30 where the Baptist is made to say, "He must increase, and I must decrease," perfectly explains this phenomenon of the summer and winter suns.

In consideration of these facts, it would not be unreasonable to suggest that the creators of the Christ myth had in mind the winter solstice birth all along.

Reply

Clyde W. Burnham, Ph.D. September 2, 2011 at 4:56 am

Egyptian Religion Forms the Root of

With regard to religion, it was

sometime during my teens that the idea of the “Son” and the “sun” being one and the same had occurred to me. The idea had not been the result of any reading or research, as I was not interested therein at that part of my life. It was a concept that seemingly occurred out of the “blue.” Or did it? The Greeks said that we learn nothing but remember things of old.

At the age of 12, Egypt had become an intensely meaningful symbol for me. Symbolic of what and why, I was unaware. The Sphinx as work of art was always highly appealing to me. As symbol, I since came to realize its inner esoteric intent. The lion’s body, an animal body, is of no difference from that of a human body, for it is the mind and soul which distinguish man from animal. All flesh is flesh. The human head of the Sphinx symbolizes

human-ess. Human-ess is rendered forth by mind and soul given power over animal flesh. The head is adorned with the pharonic nemes worn by pharaohs in religious ceremonies. Attached to the front of the nemes are located the serpent (cobra) and the hawk. The cobra represents the spiritual force in its phase as matter (flesh) and primary animating energy thereof. The hawk, symbolic of Horus son of Isis and Osiris, signifies what we of today call “the higher self” — in essence, the Christ self. Christ/Horus, concerning the Sphinx, esoterically indicates a combination of the two lands — upper Egypt and lower Egypt which was esoterica for the combined higher self and the lower mortal being. This is why I’ve always experienced a feeling of the numinous when viewing the symbol of the Sphinx. After millennia,

it still communicates its ancient message that of eternity.

Reply

Bird August 29, 2011 at 6:37 pm

To "Lynn" from above, I love it when people try to claim Jesus wasn't born on December 25th and claim another date instead based on no credible evidence whatsoever. Euphoria does not suffice as valid evidence for anything. What's really funny is that Jewish scholars from around Jerusalem even contend that sheep do forage even in December. It's fun to watch Christians run away from the Dec 25th date too. LOL, they're really confused now but, wait until they realize he never existed!!!

The climate of Palestine is quite mild and in fact sheep are allowed to forage even in December. A passage

in the Jewish Mishnah states that some sheep pastured near Bethlehem were destined for sacrifice at the Temple in Jerusalem, and suggests that these flocks lay out in the fields all year around. A rabbinic rule provides that any animal found between Jerusalem and a spot near Bethlehem much be presumed to be a sacrificial victim (Baba Kamma 7:7, Talmud, Baba Kamma 79b-80a). Early Jewish sources suggest that the sheep around Bethlehem were outside year-round.

So, the argument that Jesus couldn't have been born in December simply because the sheep were outside is extremely weak as many Jewish historians from Jerusalem themselves argue against.

John the Baptist and Jesus' Birthdays

([url]http://www.freethoughtnation.com/forums/viewtopic.php?f=18&t=2327[/url])

Reply

M August 30, 2011 at 1:43 am

If it were true

Just think about this for a moment. If Christianity or Islam or any other religion for instance were based on real events do you really think that after all this time a person like Jesus or Muhammad would have flown down in some way and either corrected this mass confusion or helped their advocates in some way to really clear things up? This says it all. An omnipotent being really doesnt need this theater and drama of the absurd to carry out their directives or mission.. It is all make believe .
There is an intelligent force in the universe I can not say I know what it is

but by being really honest with myself
it may slowly become known instead
of making these bogus things up.
Bye

Reply

Robert Gamboe August 30, 2011 at
3:04 pm

Egyptian Roots?

If Judaism was invented in the sixth
century B.C. (as some claim), why did
the Jews borrow religious ideas from
the Egyptians? Why not borrow from
neighboring Semitic people, such as
the Philistines, Moabites, Edomites,
etc.? Or did they? Were the Egyptians
Semites as well, or some other race?

And why would the Jews use the
Egyptian religion as a template, then
write a fictitious story about God
delivering them from Egyptian
slavery? That seems really peculiar.

Also, Bird said that the climate of Palestine is quite mild. I found some information about Israel at the “Israel Ministry of Foreign Affairs” website:

<http://www.mfa.gov.il/MFA/Facts+About+Israel/Land/THE+LAND-+Geography+and+Climate.htm>

It says that “Regional conditions vary considerably, with humid summers and mild winters on the coast; dry summers and moderately cold winters in the hill regions (including Jerusalem), hot dry summers and pleasant winters in the Jordan Valley; and year-round semi-desert conditions in the Negev. Weather extremes range from occasional winter snowfall at higher elevations to periodic oppressively hot dry winds, which send temperatures soaring,

particularly in spring and autumn.”

A chart is included which shows that the temperature in Jerusalem (which is about five miles from Bethlehem) for January varies from a low of 43F/6C degrees to a high of 55F/12C degrees. Cold, but not freezing. As to whether or not shepherds kept their flocks out in such weather, I couldn't say.

Reply

Acharya S August 30, 2011 at 9:43 pm
Jews [i]did [/i]borrow myths from neighboring Semitic tribes as well, including the Canaanites and Babylonians. However, the Egyptians were also [i]very [/i]close neighbors to the Jews, and their culture was just a tad difficult to ignore – indeed, there is an ancient and well-trodden “Horus Road” from Egypt to Judea. Moreover, the area in which the Jews eventually

arose was occupied for centuries as an Egyptian outpost, along with temples to Egyptian gods. It seems impossible for the Hebrews/Israelites/Jews NOT to have been influenced by the Egyptians. (The early Hebrews, it should be noted, also appear to have been influenced by Indian mythology as well.)

The story of the Exodus is also based in Egyptian religion, serving as a template for the Jewish tale. It is not a historical depiction. Also, it would certainly benefit the Israelites to push such a tale, pretending that they had nothing to do with the culture whose myths so patently influenced them.

Furthermore, it is Christianity in particular that was most influenced by Egyptian myths, as I demonstrate in

my book [i]Christ in Egypt[/i], more so than Judaism and Islam.

Reply

John S. August 30, 2014 at 2:21 am

Judaism borrowed from the Sumerians in their Genesis story up to Abraham.

After that they used historic events yet these events were embellished as

most events when written by a host nation raising that nation to a great

status. I am sure many of their

prophets existed at least in the oral tradition yet we know how oral

traditions go. What the Jews have

going for them is the fact that they did not always show themselves after

Genesis in a good light by all the

stories of God enacted His wrath on them.

Reply

Greg Endries August 31, 2011 at 1:28

am

Other Scholars

I've often wondered if you are familiar with Mike Magee's AskWhy! site.

He has suggested that the, "...

Persians Created the Jews . . .", and I find his writing, like yours, very interesting and convincing.

Also, I've hoped (vainly I'm sure!) that the two of you would collaborate on some pertinent and mutually interesting subject.

Thank you for your intelligence, diligence and spirit.

Reply

John S. August 30, 2014 at 2:37 am

The Persians in particular Zoroaster created the Devil. The Jews had the Satan which was a helper-worker angel doing Gods bidding.

Reply

Guest August 31, 2011 at 1:52 am
The Egyptian stuff is not the oldest.
Ever heard of the Akkadians and
Sumerians? "Genesis" in the OT is
based on the "Enuma Elish" from
Sumer.

Reply

Acharya S August 31, 2011 at 4:34 am
Actually, there remains a debate as to
whether or not the Nile Valley was the
site of much culture long prior to the
rise of the Sumerian civilization. For
example, not only are there very
ancient ruins in Egypt such as at
Nabta Playa

([\[url\]http://en.wikipedia.org/wiki/Nabta_Playa\[/url\]](http://en.wikipedia.org/wiki/Nabta_Playa)) that predate Sumerian
culture, but it has also been

contended in the past few years that
Egypt is the site of the oldest form of
writing yet discovered

([\[url\]http://www.omniglot.com/writing/](http://www.omniglot.com/writing/)

egyptian.htm[/url]).

Moreover, many of the Egyptian myths are evidently derived from the older source of the Pygmies of the Ituri Forest in the Congo, a subject I have covered elsewhere ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/562-garden-of-eden-originally-a-pygmy-myth.html[/url]).

In addition, it is also surmised that one of the oldest forms of organized religion was developed in Southern India ([url]http://freethoughtnation.com/contributing-writers/63-acharya-s/544-worlds-oldest-religion-honors-mother-goddess.html[/url]), millennia before Sumerian culture.

While some parts of Judaism, et al.,

were evidently derived from the Enuma Elish and Babylonian culture, not all of them are, obviously.

In the history of comparative religion and mythology, we are not dealing with an “either or” proposition, as there are many influences dating back thousands of years.

Reply

John S. August 30, 2014 at 2:47 am

What I understand is that the Sumerians parallel the Egyptians but are predated by earlier civilizations see here:

<http://www.metmuseum.org/toah/ht/?period=02®ion=wam>

Reply

red September 1, 2011 at 8:32 am

Curious as to where the Bibles end times prophecies fit into all this. Did

the Egyptians also predict a great falling away from their religion and the rise of an anti-Horus? Or did the Bible steal that from someone else?

Reply

Penny September 1, 2011 at 3:32 pm

Yes red, the Egyptians had their own end times prophecies and thousand year reign too. In fact, Revelation borrowed much from it.

Book of Revelation is Egyptian and Zoroastrian

(<http://www.freethoughtnation.com/forums/viewtopic.php?f=20&t=1354>)

A Brief History of the Apocalypse

(<http://www.abhota.info/end1.htm>)

Reply

John S. August 30, 2014 at 2:47 am
What I understand is that the
Sumerians parallel the Egyptians but
are predated by earlier civilizations
see here:
[http://www.metmuseum.org/toah/ht/?
period=02®ion=wam](http://www.metmuseum.org/toah/ht/?period=02®ion=wam)

Reply

Hypathia September 3, 2011 at 4:53
pm

To Clyde Ph.d above
Clyde Ph.D above!

I so love your post! I'll add, Upper and
Lower Egypt is symbolically the
Human Body. Above and Below the
symbolic belt.

Earth, Water, Air, Fire — I wonder what
symbol was affixed to the nose of the
sphinx? It may have been as sensual
looking as the giants (alias Gods, that

once roamed the earth) on Easter Island!

Actually, I enjoy all the posts above. Various opinions, with no screaming. We all learn from each other....

Reply

mark September 9, 2011 at 4:40 pm

Hilarious

This whole debate reminds me when I was 16 and my friend was on LSD. There was nothing I could say or do to get him back down to reality. 😊

In light of all this irrefutable evidence that we came up with some easy answers to complex questions about the universe thousands of years ago, I find it mind boggling that many still believe these religion myths!! I think we need to concentrate on why the human animal has such a weakness

for “blind faith” ...

Reply

Jordanpangarakis January 28, 2012 at 11:53 am

Blind faith

Probably because most of are earliest experiences as children depend on the blind faith that are parents know what there doing and when you see them follow these relations you are compelled to follow suit rather then expose your parents lack of. Personal judgment

Reply

margaret February 23, 2012 at 11:02 pm

who's who and who's what
the jews came from the tribe that settled in the fertile crescent on the nile that the egyptians had a hard time removing for 500 years until

finally a strong egyptian king who could did. go grab your jr. high kid's history book.

They do not mention the jews but a real historian will tell you that they used the egyptian religion to keep order in their own kingdom.

They also figured out how to write a history where they were god's chosen people for their convenience because in their very beginning they knew what outcome they wanted.

what a tangled web we weave when we first begin to deceive

no matter how good the liar facts are facts

there are at least 50 books on this written by eastern scholars, like the

east and if it makes you feel any better they believe the Egyptians took their religion from the Orientals and from India

Reply

Chinua Dean June 30, 2014 at 7:03 pm

you must be crazy, the Egyptians were way before the Orientals or the Indians. Look it up.

Reply

john March 10, 2012 at 1:08 pm

Does this mean we can live freely & not worry if a god will punish us

Reply

Guest April 7, 2012 at 1:24 am

loved reading this information. much thanks. I think people in different cultures have needed concrete manifestations and stories; and as we

have evolved, now we need more depth of the true power of connection to the world and each other.....example, for one is Dr. Emoto's work in Japan of intention, a person's energy on changing the physical world

Reply

Guest May 18, 2012 at 6:22 pm

Excellent.....even inclusive of "kemet" in the case of noahs son ham..really kham or khem...as in kemet/black..as opposed to a ham sandwich

Reply

Kurt July 9, 2012 at 9:02 pm

Missing the point

The logical fallacy committed in these types of discussions is that similiarity indicates origin. Yes, many of the ancient religions have a kernel of truth, albeit in a distorted wrapper.

Also, I find a very two dimensional view of the Bible. The Bible is a progresisve revelation over 1,500 years (give or take) all pointing to the person of Jesus Christ. It is not a “myth” carved into a stone intended to justify the earthly reign of a certain king. It is the most profound book ever writtend but I can’t convince you, only the Holy Spirit can do that. I know its real and true in my life.

You can go through these comparitive religion exercises but dwell on these undisputed facts (by most scholars, even liberal)

Jesus existed, fulfilling numerous prophecies and confirming the validity of the Hebrew scriptures

Was crucified under Pontius Pilate

His tomb was found empty

His followers believed they saw him

alive afterwards

The resulting spread of Christianity
was rapid despite persecution
It changes peoples lives today

I dare say, no cheap copy of long
defunct Egyptian metaphysics would
accomplish this.

Reply

Karl July 10, 2012 at 12:15 am

Kurt: "The logical fallacy committed in
these types of discussions is that
similarity indicates origin."

Your comment is a strawman fallacy
as nobody claimed "origin," and
they've essentially already proven
similarity with credible evidence that
actually exists. The origin could go
back much further.

Kurt: "It is not a "myth" carved into a

stone intended to justify the earthly reign of a certain king.”

No, it's just a myth written in book form. Thankfully ancient writings and hieroglyphs etc. still exist and demonstrate where almost all of the ideas in the bible came from. Jesus, at his supposed crucifixion had a sign that read “King of the Jews,”
REMEMBER.

Kurt: “It is the most profound book ever writtend...”

Really? Even when much of it was “borrowed” from much older Pagan sources. Shouldn't they get that credit? Oh right, couldn't give credit where credit is due 'cause that would be blasphemous.

Kurt: “I can't convince you, only the

Holy Spirit can do that. I know its real and true in my life.”

No, my spidey sense tell me that that is your euphoria talking. It FEELS good therefore, it MUST be true – even though there’s not a shred of valid evidence to support it.

Here’s a thread for you & your liberal scholars:

Religion and the Ph.D.: A Brief History
([url]<http://freethoughtnation.com/forums/viewtopic.php?p=18805>[/url])

[quote]”...As for this tiresome business about there being “no scholar” or “no serious scholar” who advocates the Christ Myth theory: Isn’t it obvious that scholarly communities are defined by certain axioms in which grad students are trained, and that

they will lose standing in those communities if they depart from those axioms? The existence of an historical Jesus is currently one of those. That should surprise no one, especially with the rightward lurch of the Society for Biblical Literature in recent years. It simply does not matter how many scholars hold a certain opinion.... “

– Dr. Robert Price, Biblical Scholar with two Ph.D's[/quote]

There's no credible evidence for an NT Jesus let alone his crucified etc. We have no credible records from ANY supposed “followers” or disciples. The writers of the NT simply used the OT as a blueprint. The spread of Christianity probably had more to do with the violent FORCE behind it:

Pagan Destruction Chronology
([url]<http://freethoughtnation.com/foru>

[ms/viewtopic.php?f=5&t=2128\[/url\]\)](#)

meh, the Egyptians built the pyramids – something Jews, Christians and muslims have never been able to do. Christians were jealous of the Egyptians so, they wrote a book instead, big deal, since they “borrowed” all the Egyptian religious concepts that are in the book.

Reply

Guest February 13, 2013 at 6:21 pm

reply

Ancient Egypt was inhabited by a middle easter/ arabic type of people. Not Nubian.

Reply

Anonymous April 20, 2014 at 9:08 pm
Really? Why are the human images on the walls in the pyramids and the other structures excavated look otherwise? Have you read your history books well and about the rise of Islam and the invasion of North Africa especially in places that border on the Red Sea? Do you know there are other ancient structures similar to some of the things you have in Egypt in some African countries which the media don't talk about. Have you heard about the 1200 year old obelisk that was uprooted from Ethiopia by the Mussolini occupying forces in the 1930s and taken to Italy (just returned a few years ago?). Have you seen the remnants of the castle of a lost civilization in present day Zimbabwe. Why did the nose of the sphynx tampered with by the invading forces.

Reply

Guest February 15, 2013 at 5:45 pm

Most of the concepts introduced by Moses can be traced to Egyptian roots. Yet this fact has been suppressed. Historical and archaeological fact have proven that Moses borrowed most of his ideas from the Egyptians.

Reply

Sam April 23, 2013 at 2:28 am

yes you are missing the point

OK for one, you're right that its not a myth "to justify the earthly reign of a certain king", its a myth written to justify the mass worship and so-called heavenly reign of a false one.

"Jesus existed, fulfilling numerous prophecies and confirming the validity of the Hebrew scriptures"

to this i say that yes there is evidence that Jesus existed, and most scholars will agree upon the fact that Jesus was in fact a man that lived relatively close to the timeline the bible lays out, but the Jews never accepted Jesus as the messiah. That is the reason that Judaism and Christianity are two separate religions. to this day followers of Judaism believe that the messiah has yet to come. so your claim that Jesus fulfilled Hebrew prophecies is false according to every person who follows that faith.

the next problem with this is your assumption that the bible, however true it may be, is more significant than the accomplishments of the Egyptians.

Shall i list them?

-the Egyptians practically invented

engineering.

- They made huge advancements in architecture and mathematics which the Greeks later perfected into the base principles of geometry that we still use today.

- they were the first civilization to make any significant structures with stone instead of mud bricks, and were the only civilization to make structures on such a grand scale as the pyramids until centuries later.

- They were the first civilization to pursue any kind of military architecture and made the first great forts ever seen.

and finally, the first known religious texts in the world are recorded in an Egyptian burial tomb, and the Egyptians were very religious people with their entire culture based mostly off of their religious beliefs. so when

the people who created the Jewish and christian religions were looking for things to take from other cultures the most likely candidate for them to borrow from would be Egypt considering the huge influence Egyptian religion had on their society. This influence is magnified if you do believe that Moses and the Jews really were in Egypt since living in Egypt as slaves would've given them direct daily contact with Egyptian religious practices.

Reply

Guest May 7, 2013 at 5:39 pm

re: re: Archaeologist: Egyptian religion forms the

[quote name="Michael Cecil"][quote name="Bonnie"] The fact is, that the Ancient Egyptian Religion is NOT the

root of the 3 main religions today.
There is NOTHING similar, either.
[/quote]

A statement like this makes me wonder whether you know anything about the Egyptian doctrine of "resurrection" (or, for that matter, Judaism, Christianity & Islam).

It involved the re-constitution and re-animation of a dead physical body; hence, one of the reasons for the practice of mummification.

The Jews (Pharisees) and, then, the Christians and Muslims directly expropriated this doctrine from the Egyptian religion's "god of the dead", simply eliminating the practice of mummification...

Then claiming that this is what Isaiah

(26:19) and Jesus (Luke 20:34-36) meant by their cryptic, metaphorical descriptions of the revelation of the memories of previous lives.

Hymn to Osiris

The Hymn to Osiris in the Egyptian Book of the dead is the most profound and beautiful exaltation of the Supreme King of Kings, Almighty God and Creator who has given all power to his most compassionate, benevolent, loving Son who has conquered death and holds the Key of Eternal Life. The Son sits on the throne of his Father Ra in the same way the Lamb in Revelation 5 stands in the middle of the throne of God Receiving exaltation from beings above our comprehension. The story of Salvation, war in the heavens prior to the creation of earth, the great

controversy between good and evil and the final victory of the Son who vindicates the name of his Father!! It's all there!

The Sphinx and the great pyramid stand, defying time as great tribute to the Lion of the Tribe of Utu/Judah! And as promised one day soon the Don will return through the gateway of Orion.

Reply

AS August 27, 2014 at 9:38 pm

Thanks. I don't know exactly why the Egyptians or whoever first developed the twelve months and hours of day and night settled on 12. I've probably written about it somewhere, and I have seen some data on that subject, but I can't recall it at the moment. We

probably have this discussion on my forum somewhere.

Those websites are not “neutral” – they are biased and based on no evidence. However, Wikipedia doesn’t necessarily say that there’s a historical Jesus, because there are other articles on that site discussing the Christ myth theory. Wiki is not supposed to endorse biased views either way.

When these stories are understood in their proper and original context of nature worship, astral mythology and astrotheology they are less “silly” and, indeed, impart the cleverness of our ancestors.

Check this excellent lecture out:
Exploring the Roots of Mesopotamian

Civilization: Excavations at Tell Zeidan,
Syria:

[https://www.youtube.com/watch?
v=QHDPGUuAjl0](https://www.youtube.com/watch?v=QHDPGUuAjl0)

Exploring the Roots of Mesopotamian
Civilization: Excavations at Tell Zeidan,
Syria

Gil Stein, Oriental Institute

Reply

Black cube Saturn.

in islam we read in quraan – what it
means- that Allaah sent messengers
to every nations, so if there is any
common things it proove that the
origion of the religions is a one
religion but people started to add and
remove things

IN Quraan 28 Fir'aun (Pharaoh) said:
"O chiefs! I know not that you have an

ilah (a god) other than me, so kindle
for me (a fire), O Haman, to bake
(bricks out of) clay, and set up for me
a Sarhan (a lofty tower, or palace,
etc.) in order that I may look at (or
look for) the Ilah (God) of Musa
(Moses); and verily, I think that he
[Musa (Moses)] is one of the liars.")
Kam'an (Haman) is mentioned in the
Qur'an as the person who directed
construction work under the command
of the Pharaoh, This name was not
known until the decoding of Egyptian
hieroglyphics in the nineteenth
century When the hieroglyphics were
decoded, it was understood that
Haman was a close helper of the
Pharaoh and was "the head of the
stone quarries.

Dogon and Zulu Cosmology

<http://www.thosefoursounds.com/those...e%20Dogon.html>

Dogon and Zulu High Science: Keys to Overstanding History, Mystery, and Prophecy A survey of Dogon and Zulu Cosmology.THE DOGON OF MALI

The Dogon dwell in a mountainous terrain near the border of Mali and Upper Volta in West Africa. The Dogon revealed some of their cosmological science through their interaction with two French anthropologists: Marcel Griaule and Germaine Dieterlen.

Most of Griaule and Dieterlen's work has been translated into English in the two books, *Conversations with Ogotemmeli* and *The Pale Fox*. The Dogon have been the center of anthropological debate, for they have knowledge of the Sirius Star system that Western Scientist was able to confirm only by using high powered telescopes.

The debate has centered on the fact that the Dogon know details about the dwarf companion of Sirius A, whom they call Sigi Tolo. The Dogon priests can detail the rapid rotation, 50 year orbital cycle, small size, and immense power of Po Tolo - Sirius B - with great accuracy. However, Western science's debate

often focuses on
Dogon knowledge of the Sirius system
outside of the whole Dogon
cosmological
scheme of creation. Therefore, the
fact is often overlooked that the
Dogon have
described in great detail and accuracy
the structure and nature of our entire
galaxy
and how we Earthlings fit into it.

A breakdown of the key cosmological
and astrophysical truths expressed in
Dogon
High Science is as follows:

- Amma is the Dogon name for Amen.
Amma is described as the intelligent

consciousness behind all of creation
and the awareness within all beings.
Amma is

'He Who Rests Upon Nothing'.

· The Po is the Black Hole that is the core of our galaxy. The Po is 'The Egg of the World', the first principle of the seed. Po means seeds in the Dogon language. The Dogon describe the Po as the smallest thing in the world, alluding to the fact that the matter of a Black Hole is the densest, most compact form of matter in creation. They say that it is 'invisible, at the center'. It spins and scatters all particles of matter in a sonorous and luminous motion, yet remains inaudible and invisible. The Dogon say that Amma placed his word in the Po, thus making it the 'image of the creator' and

'the womb of Amma'.

- The Clavicles of Amma refer to the spiral nebula arms that define the shape of the galaxy. The clavicle is the 1st bone to appear in the skeletal system of developing

embryos. It grows in a sickle-type arch very similar to the shape of the arms of our spiral galaxy.

Lastly, the sacrificial Nyama set the stage for the day of total purification and

renewal for planet Earth. This day is called 'Izubay Minne' - "Earth of the Day of the Fish", which occurs when "the fish is

sacrificed" (the termination of the
Piscean Age)
and "His blood falls to Earth as cords
of rain" (when the celestial waters
pour down
to initiate the Age of Aquarius). One
day during the transition of these
ages, Taba
Tolo - the reuniting of the two
placentas - will occur. Taba Tolo is
when the Sun and
Sirius come together in a grand
conjunction. My guess is that this
grand conjunction
will probably occur on the first helical
rising of Sirius after the equinox
sunrise occurs
with Aquarius as the celestial
backdrop. In other words, Taba Tolo
will occur on the
first helical rising of Sirius in the
Aquarian Age. The Dogon depict Taba
Tolo as the

day a strong purifying stream of Nyama will pour down on the Sun and Earth from Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons and daughters of the Nommo.

As stated, Ogo's self-willed actions really threw off the universal balance Amma had intended. Beyond creating the principle and act of theft, when Ogo took his own placenta and recreated his own world, it amounted to an act of incest. Amma felt that Ogo must be stopped from creating more chaos, as well as punished for his misdeeds.

Amma ordered one of the other Nommo - Nommo Titeyanye - to

punish Ogo.

Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the

heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so that he could not disrupt the celestial order anymore. He transformed Ogo, who up

until this point was in the form of an amphibious Reptilian (the Kemetic Apap), into

Yurugu, the Pale Fox. The Pale Fox corresponds to the Kemetic Set-Anup the rebellious Black Jackal.

Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviors.

He attempted to create an artificial world outside of the divine order of Amma. That

was what he was doing when the Ark Kora Na landed upon Earth. When it landed, the force of impact almost killed Yurugu, but he survived by fleeing underground.

The impact of the landing threw the moon into the sky, which is part Kora-Na/Part Earth.

Out of the Kora Na emerged the eight ancestors of hue-manity. They came forth with eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to cultivate the land and grow the celestial grains so that everyone could live in abundance. They were also supposed to reproduce and spread throughout the world bringing the spiritual technologies

contained within the Kora-Na with them. The eight ancestors and their offspring were charged with conducting important ceremonies such as the Sigi ceremony. The Sigi is performed every 60 year when the planets Jupiter and Saturn are aligned. The Sigi re-establishes the bond of the Fish-people who sacrificed their divine self to their homeland across the waters - Sirius. The ultimate purpose the Dogon say they have is to maintain this extra-terrestrial connection by establishing sacred sites and celestial granaries throughout the world in an effort to prepare Earth for Izubay Minne 'The Day of the Earth of the Fish'. This

is the day that the re-uniting of the Twin-Placentas - Earth & Sirius - will be complete.

Dogon Cosmology, Sirius, and Hydrogen Astrophysics

There are some profound astrophysical truths contained in this summary of Dogon

star science, a few of which have already been alluded to. Some of the most

profound is the nature of the Sirius star system and its importance in establishing

and maintaining celestial order for our solar system.

The Dogon actually say that there are three major stars in the Sirius system: Po Tolo, Sigi Tolo, and Emma Ya Tolo.

Po Tolo (Sirius B) is the oldest of stars, and its name means 'deep beginning'.

It is a

twin of the Po - the Black hole at the center of the galaxy. The Dogon consider Po

Tolo the reservoir and source of all things in this realm, and the germ of creation for

our Solar System. They say it is the smallest, yet heaviest of celestial objects, and

that it ejects its essence out into creation by its fast spinning. The particles of its

essence are 'infinitely small'.

Moreover, Griaule says in the Pale Fox:

The movement of Po Tolo keeps all other stars in their respective places: in fact, one

says that without this movement none of them would "stay in place". Po Tolo

forces

them to keep their trajectory...One calls it the "pillar of the stars".... Po Tolo is the axis of the entire world...

Modern astrophysics shows that indeed, Sirius B is a very old green dwarf star that has completed the cycle of regular star life. Sirius B ejected its outer atmosphere into space ages ago. Its interior has transformed from gaseous hydrogen plasma to a solid ionized hydrogen crystal. Once about the size of the Sun, it is now condensed to the size of the earth. As a twin of the Po, Po Tolo is a star that has many of the qualities of a Black Hole. Dwarfs are

'Black stars' in that they have low luminosity (they do not shine bright). They do emit considerable UV radiation, however. Their primary energy is not nuclear-thermal, but piezo electric (ionic energy due to gravitational pressure). Dwarfs have electromagnetic fields that are stronger and a billion times larger than regular stars. They rotate incredibly fast, and circulate their particles for several thousand light-years. Dwarfs are very heavy and their weight bends (warps) time and space considerable.

Thus, dwarf stars have great influence on the organization of orbits and cycles of neighboring stars and planetary

systems. Without a doubt, the cycles, orbits, and

rotations of our Solar system is defined and governed by Sirius B.

Emma Ya Tolo is the female twin of the Po. The Dogon say that she is the 'Mother of Cereal Grains' and the 'Guardian of the Feminine Essence'. She appears to

correspond to the Kemetic Goddess Auset. The Dogon say the Emma Ya Tolo is

invisible and undetectable. She is the Great Mystery, the sacred seed of the feminine principle of womanhood and motherhood that Amma placed totally out of the reach

of Ogo. To date, modern astronomers have not been able to observe or confirm the presence of Sirius C.

To the Dogon, Sigi Tolo is the youngest star to come out of Amma's womb.

The

Dogon consider it is the celestial testament of the sacrifice of the Nommo Semi. They say the life force of the emasculated Nommo Semi drains through Sigi Tolo. However, the life force of Sigi Tolo impregnated P0 Tolo, giving it the force needed to reorganize heaven and earth. Also, the life force falls on Ogo's placenta (our Sun and Earth), purifying it as well.

Modern astrophysics shows that indeed, Sigi Tolo - Sirius A - is a young, type A blue

star. It is 'emasculated' in that it is not burning its own hydrogen. It is 'sacrificing' its hydrogen by feeding it to Sirius B. In a binary star system of a dwarf and regular star, the gravitational pull of the dwarf often siphons off the hydrogen essence of the regular star. The hydrogen is sucked into the dwarf and then ejected out into space by the fast rotation. This is the relationship between Sirius A & B. The hydrogen essence of Sirius A is feeding Sirius B. Po Tolo is taking the hydrogen essence of Sigi Tolo and using the energy to renew the Sirius system and our own planetary system.

Sirius and the Celestial Waters

- Is ciphoned off from Sirius A by the

gravitational pull of Sirius B;
The Dogon also say that the hydrogen
essence (Nyama) of Sigi Tolo falls like
'cords

of rain' to purify the earth. In other
words, the hydrogen essence of Sirius
A:

- As it falls toward Sirius B, the
hydrogen essence of Sirius A is thrown
off of Po Tolo
because of its incredibly fast rotation.

- The hydrogen essence of Sirius A
gets hurled into space. It streams into
the

heavens following the celestial
landscape created by the strong
gravitational fields of
Sirius B.

· The gravitational fields of Sirius B lead a stream of Sigi Tolo's nyama to our

planetary system.

The Dogon say that this stream of ionized hydrogen from the Sirius system is

purifying to the Sun and planet Earth.

This force is the 'Reorganizer of the World',

that will bring about a New Order in the world established by Amma and not by Ogo.

This sacred energy is Eloptic Black Light. It is the 'Electric light' that associates with

gravitational fields (it follows Sirius B's gravitational fields to Earth) and resonates in

affinity with Hue-man alpha-wave thoughts. Earth is about to encounter this stream,

the question is when.

As stated, the Sirius star system and the constellation Aquarius are on the same

plane of heaven - about 15 degrees below the celestial equator. As the Earth moves

into the Aquarian age, she will also come into alignment with the Sirius star system.

When the Earth and Sirius align, the great conjunction Taba Tolo - The Reuniting of

the Twin Placentas -is going to occur. The Black Light of the Sirius system will

cascade down upon the planet. For the children of the Nommo, it will be like Menat

the big-bosomed lioness suckling her young lion-kings and Princesses. For the

children of Ogo the Pale Fox, it will be

like Sekmet raining down a fiery judgement to the point that she becomes intoxicated with the blood of countless wicked. She becomes so consumed with the taste of death that she does not stop until all of the rebellious souls are slaughtered. This is lu-su the Water Born Saviour opening up the Heavens to bring the celestial daughter out of the chaos and drown out the light of the self-willed One.

For those Hue-mans who are harmoniously in tune with the heavens and earth, this 'sky juice' of Menat will nourish their mind/body/spirit complex, giving them the strength they need to healthfully transform into citizens of the Aquarian

age. To
those who are not in tune with the
divine order established by Amma
through Po
Tolo, this cosmic radiation will be like
brimstone and fire falling from the
sky, burning
up the wicked and unrighteous. There
will be no where to run, no where to
hide.

*****Reaffirmation from the
AmaZulu
Cosmological sciences from the
AmaZulu reaffirm what Dogon and
Kemetic
cosmology reveal about the
Millennium shift. Zulu overstanding of
creation is
preserved by Mufumuzu Credo Mutwa,
a Sangoma (healer/shaman) and
(according
to him) the last Sunusi (Keeper of the
culture) of the Zulu. Credo Mutwa is in

possession of the dagger of Shaka, the breastplate of Dingali, and several other cultural artifacts of the Zulu. As Keeper of the Culture, he preserves the material treasures, as well as the oral traditions of the Zulu. He prepared an audio taped message for Africans-in-America in the early 90's entitled 'Path of the Inyanga'. On the tape, he retells the celestial origins of African people, as well as our mission and purpose on the planet. In it are powerful reaffirmations cosmology already explored.

The AmaZulu are found in Southern Africa, specifically in the transvaal region of South Africa and Botswana. They are but one ethnic group within a rather

large
language family, the Ndebele. The
Ndebele are found through out
Zimbabwe and
Eastern Azania South Africa. As a
language family, it includes the Xhosa,
Shona, and
Nguni people. The AmaZulu are
historically the most well known of the
Ndebele
because a Zulu King named Ushaga
(AKA Shaka) was able to unite most of
the
Ndebele against the European Boer
settlers of South Africa in the 1817.
According to the Zulu, humanity is
currently in the 6th World. The
tradition says that

the Lord of the Sky Nkulunkulu, with
the help of the Heavenly queen,
Nomkubulwana
has created, destroyed, and recreated

this the world 5 times.

This sixth world is a challenging one, full of ignorance, pain, suffering, hunger, war

and strife because the Earth Mother created this world when in a state of deep

depression and sorrow. This time of pain and suffering is to last around 2000 years.

After this two thousand-year period Nkulunkulu and Nomkubulwana are going to

destroy this sixth world and establish the seventh world. The seventh world is going

to be a perfect Earth where death, pain, and suffering will be unknown.

Humanity

will live in a time of bliss and harmony.

Because of the imperfections, pain and suffering of the 6th world, the

Great Gods

decided to bring to this time and space special humans from the fifth world who were

rescued from it just before it was destroyed. These humans from the fifth world were

carefully chosen because they were skilled as healers, teachers, and peacemakers.

They were brought to the sixth world to comfort and redeem suffering humanity.

The special humans were brought here by two amphibious celestial beings named

Impangu and Rohwani. These celestial fish-men sacrificed their lives by bringing the

5th World humans to this 6th world.

They stole a giant stone egg from a huge,

monstrous bird called the Sange

Sange bird. The Sange Sange is a giant bird made of fire, and it only lays one egg every 4 million years. Impangu and Rohwani emptied the stone egg of the Sange Sange embryo, placed the human survivors of the fifth world in the egg, and rolled it across the heavens to this Earth.

The Healers disembarked onto the planet and the fish-gods departed back to the heavens. They took the shell of the Sange Sange egg with them. However, since it

was only an empty shell, they left it in the sky of the Earth. We call the Sange Sange shell the Moon.

Just when Impangu and Rohwani were leaving, the Sange Sange Bird found them. It immediately attacked and devoured Impangu, savagely dismembering him and scorching him at the same time. Impangu died right on the spot. The Sange Sange Bird then captured Rohwani, and out of anger and revenge tied Rohwani to the Rock of Eternal Torment. Once upon the rock, the Sange Sange cast a spell on Rohwani, so that he could take a bite out of him and his body would quickly regenerate and grow back. To this day, Rohwani is still upon the rock of eternal torment being continuously devoured by the Sange Sange Bird.

However, right when the sixth world is about to end, a great human hero named

Leizwi will rescue Rohwani. Leizwi was one of the humans brought by the Fish-Gods

to the 6th World, and he had a deep and unending love for Impangu and Rohwani.

He slays the Sange Sange Bird and frees Rohwani from the Rock of Eternal Torment.

Rohwani is then impelled to be eternally in service to Leizwi. Being one of the wisest

souls living in the universe, Rohwani helps Leizwi create a perfect world.

This perfect

world, the 7th world, is built upon the transformed decay of the destroyed sixth

world. A new Heaven on Earth is established, and Leizwi is crowned

Earth's Rightful
Ruler.

Until the end of this world, the Healers
brought by the Fish-Gods are the only
comfort for suffering humanity. These
men and women are known in the
Zulu

language as the 'Inyanga', or 'People
of the Moon'. As people who come
from the

Moon, the Inyanga also act like the
moon within society. As the Sun shines
forth

light which the Moon at times reflects
on the dark-side of the Earth, so to do
the

Inyanga at times reflect the light and
knowledge of God onto suffering
humanity who

wallows in ignorance and darkness.

To the Zulu, knowledge is a living
force. The Zulu say that when you
learn

something, your knowledge does not just stay in your mind. It flows like smoke to a place called the Land of the Mysteries. In the land of the Mysteries, there is a huge, gigantic mountain of crystal called 'The Mountain of Light'. Smoky-like knowledge flows into the land of the mysteries, and crystallizes, attaching itself to the Mountain of Light. Thus, new knowledge adds on the shining brilliance of the Crystal Mountain. At the foot of the Mountain of Light is a beautiful lake called the 'Lake of Knowledge'. Light from the Crystal Mountain causes water from the lake to evaporate. The Inyanga reflects the light of the crystal mountain onto humanity, and is

sustained by
the dew from the Lake of Knowledge.
By drawing from the Lake of
Knowledge and

reflecting the light of the Crystal
Mountain, the Inyanga help, teach,
heal, and
sustain humanity until the coming of
Leizwi and the end of the 6th world.

[http://www.abibitumikasa.com/forums/
afrikan-spiritual-systems/35505-
dogon-zulu- cosmology.html](http://www.abibitumikasa.com/forums/afrikan-spiritual-systems/35505-dogon-zulu-cosmology.html)

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Dogon Restudied
though some are demonstrably better or
worse." In a
similar vein, Beidelman (1989:265)
concludes in his review of
Clifford's (1988) *The Predicament of*

Culture, "Some accounts are of less value than others, either because the data are unreliable or thin or because the anal-

A Field Evaluation of the Work of yses are inept." I will argue here that all three kinds

Marcel Griaule by Walter E. A. van Beek
This restudy of the Dogon of Mali asks whether the texts produced by Marcel Griaule depict a society that is recognizable to the researcher and to the Dogon today and answers the question more or less in the negative. The picture of Dogon religion presented in *Dieu d'eau* and *L'enard pale* proved impossible to replicate in the field, even as the shadowy remnant of a largely forgotten past. The reasons for this, it is suggested, lie in the particular field situation of Griaule's research, including features of the ethnog

rapher's approach, the political setting, the experience and predilections of the informants, and the values of Dogon culture.

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Anthropological Theory, 2d edition (Assen: van Gorcum, 1984), and the edited volume The Quest for Purity: Dynamics of Puritan Systems (Berlin: Mouton, 1988). The present paper was submitted in final form 5 IX 90. of fault can be identified in the classic studies of the Dogon. It is a restudy of the Dogon of Mali that I present here, setting off my data against one particular (and quite well-known) other view, that of Marcel Griaule. Given the constructed nature of culture, the field critique of the data has to be performed in terms of recognizability and productivity. The texts produced by Griaule depict a society that is recognizable to the researcher, offer productive insights into Dogon thinking, and provide use-

ful guidance for the reproduction of Dogon culture? Are Griaule's cultural constructs recognizable in the field, either to the anthropologist or to the Dogon? Do the Dogon, when presented with (elements of) the Griaule texts, recognize them as a meaningful part of their thinking and way of life?

My answer to these questions will be more or less in the negative, depending on what part of Griaule's work is in question. I will first present a short synopsis of Griaule's ethnography and some of the problems it poses; then I shall present some of my own findings, analyse their differences from Griaule's, and finally construct a model of how the Griaulean ethnography was generated.

Griaule's Dogon Ethnography

Griaule published on the Dogon from the early thirties (the Dakar-

Djibouti expedition of 1931-33 [Griaule 1933] until his death in 1956, and a major work co-authored by Germaine Dieterlen appeared posthumously in 1965. For present purposes, his Dogon ethnography may be divided into three major periods. From 1931 till 1948 he published descriptive accounts of Dogon life, concentrating on material culture. His *Le royaume du Dogon*, *Masques dogons* (Griaule 1938, hereafter MD), is the high point of this period, which Clifford (1983:138)

It has become a commonplace that ethnographies are "doubly mediated," shaped by the ideas and preconceptions of both the ethnographer and informant. They are "a tale of two cultures—the fieldworker's and the other's" (van Maanen 1988:138).

Restudies, however, represent

calls Griaule's "documentary phase." My critique is not more complex case. They comment explicitly upon an directed at his work of this period or those of his many existing account and probably enrich the corpus of data. collaborators; indeed, their vision of Dogon culture co-Are a study may give a different general impression of a incidence to a significant degree with mine. It is the later culture-opening a new vista, allowing for a plural and more balanced interpretation ("Societies are so complex that more than one model of analysis is needed to reveal all these intricacies" [Beidelman 1989:215].) But a re-study may also show that an earlier study was flawed. among anthropologists, and made Griaule

world-fa-

Though this latter possibility is more or less ruled out by the extremes of the postmodernist approach, I am persuaded that some views on a culture can indeed be more productive, insightful, or plausible, in short, completeness and sophistication unparalleled in any "truer," than others. Roth (1989:567) has argued for a other ethnography. The old man Ogotemeli, who is distinction between rhetorical devices and epistemology - the pivot of this book, initiated Griaule into a Dogon ical significance": no one perspective is privileged, even world dominated by a splendid creation myth, showing presentation of Dogon culture with which it is concerned.

The second period is dominated by a book that sparked tremendous interest in many circles, not only in France. In *Dieu d'eau: Entretiens avec Ogotemmeli* (Griaule 1948, hereafter DE) Griaule uncovered a Dogon worldview, cosmology, and philosophical system of a far more coherent and complex nature than previously known.

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the "Nazarene"-as Griaule liked to call himself-as a white man-how in Dogon culture the story of creation served as a blueprint for all facets of society, from the way to cultivate a field and build a house to weaving, pottery making, drumming, and smithing. In this elaborate and coherent system, speculatively linked to the Ogotemmeli

gantly written account of 32 initiatory sessions, Griaule explanation to the signs of the zodiac. described an intricate philosophical network linking the outside world with Dogon society and thought.

A short summary: In the beginning Ammatooka

Though portrayed at the time as the ultimate insight from the Dogon elders, Ogotemmeli's revelations were not to be the final word on Dogon thought.

A new and quite different corpus of myth and cultural explanations was offered to Griaule and his close collaborator Germaine Dieterlen in subsequent years. The first major

indications were publication on Sirius, symbolism, and lump of clay, squeezed in his hand, and flung it from him. The clay spread out

over the north(the top) and
then the south(the bottom) of the world. The
flat earth was a female body, with an
ants' nest' as its sexual or-gan, its
clitoris a termite hill. Amma tried to
have inter- the harp-lute (Griaule and
Dieterlen i 9 oa, b; i9 5i) and
course with her but was
thwarted by the termite hill. He
excised it, thus creating the fox.² Subsequ-
ent intercourse
produced the original Nommo³ twins from
the first wa-ter. They gave
their mother, the earth, fibres for cloth-
ing, thus creating the eight fold spiral of the
sun, a vehi-cle for moisture, wind, and
tornadoes. The fox, being the only non-
twin, succeeded in having (incestuous) in-
ter-course with the earth, resulting in
the flow of menstrual
blood. He was given the power of speech and
prediction.
moons, and planets, and all

aspects of Dogon culture.

Amma then created human beings from clay with the

This account, even more than Ogotemmeli's, conjures help of the Nommo, male and female; they begat the
upavision of the Dogon as great philosophers living and

first eight ancestors of the Dogon, who were still bi-

reliving their own creation, at ease in a world in which sexual.

The Nommo proceeded to create weaving, cultivated grains, and a complicated stairway for descending to the earth, which was

represented by the granary (guyoya) and the basket. The ancestors, trees, wild and domestic animals, reptiles and rodents, birds and fish descended to the earth. Then the ancestral smith, with hisvil, be-

significant for the book for two reasons: (i)

The story in
lows, and hammer, reshaped the granary into a spindle
whorl and stole fire from the
first Nommo. The latter's retribution, a
thunderbolt, set the granary sliding down
the rainbow. Its collision with the earth broke the ances-
tor's flexible limbs into human joints. A
later infraction, and
signified; for example, Amma, retreating to
his against the order of the first eight
ancestors produced heaven after his
creative work, retains the signs of the
the cereal grains, the chthonic serpent, ag-
riculture, and
creation, and as long as he can destroy the
signs, he can the smithy.
From there on, in a convoluted and
sometimes inter-
nally contradictory discourse in which Og-
otemmel and Griaule were equal
partners, the structuring of the hu-
man

body, totemic priests, the cult of Lebe (the earth), a first creation centering on the acacia tree has been the making of drums, weaving, land cultivation, cloth-destroyed. A, mma creates the universe from a primordial ing and finery, the architecture of the house and the egg, in which the first eight vibrations or creative move- totemic shrine and the layout of the village, the cult ments occur. The resulting spiral movement in the egg of the binu, the intricacies of sacrifice, circumcision, will come to represent these seven (plus one) fundamental

i. In the English translation of DE, key (termi tiere) has inevitably become "termite mound." This particular ant, however, makes its nest in a hole in the ground, which is crucial

to the sexual meta- phorOgotemmel
uses. Accordingto theDogon,
undertheseholes water can always be
found.

2. The yuruguis still called "jackal" in
DE, to be correctedin RP to "pale fox"
(*Vulpes pallida*).3. In spelling I shall
conformto Griaule and Dieterlen's,
though a
phonologicallymorecorrectspellingis
available throughthework of Calame-
Griaule (1965, 1968).

seeds of cultivationand, later,the
organizationof man
andofsociety.Centraltothisaccountis
thenotionof involuteddoubleness-each
beingtwin,eachpaircoun-
terbalancedby half a placenta. In
heaven the first Nommos are
created(Nommo is theDogon
waterspirit
[seebelow])intheformoforwiththedoubl
e of a catfish. A single Nommo of the

original four pairs revolt and escapes from heaven, creating space and time (p. 175). His placenta becomes the earth, which is thereby de-filed. This wayward Nommo, called Ogo, is punished by Amma with the loss of speech. He tries to create life excision, and the appearance of death, all are linked with the creation myth. Griaule, who, judging from the text alone, exerted considerable influence on the content of the talks and on the structuring of the images into a an attempt at synthesis (Griaule and Dieterlen 1954). However, it is Le renard pale (Griaule and Dieterlen 1965, hereafter RP) that provides the crucial information. Here another, even more elaborate and intricate view of Dogon cultural thought, based on a different creation myth, is offered. A. cosmological

story is given in which Amma (God) through a series of minutely described acts and movements creates the universe, stars, the warp of daily life is interwoven with the woof of mythical creation into a marvellous tapestry of cosmic proportions.

The text itself starts with an indigenous theory of signs (pp. 6i-87) differentiating various levels of visual representation of mythical reality. This theory is highly factitious upon visual representations, a fact acknowledged by the authors (p. 110). (2) Their account operates from an extreme "cryptological" view of the nature of symbols (Sperber 1975) claiming the identity of signifier-destroy the earth (p. 507). The story is hard to summarize, for it is highly detailed and lacks any ongoing storyline. The creation in

this account proceeds, again, in stages and levels. After

through intercourse with his placenta-an incestuous Griaule's Ethnography as a Problem act that spawns bush spirits. He ascends to heaven again, steals grains (including the all-important po [Digitaria Griaule's publications, especially DE, by far the most exilis]), a piece of the sun that Amma created as a de-captivating account, had an impact far beyond the border-fence (formerly Ogo's placenta), the teeth of his catfish
ders of anthropology and historians (and art dealers), art double, and a piece of the placenta, which becomes the architects, philosophers, and historians of religion used

moon. Amma appoints the ant, the termite, and the spide - these insights in their work. The general public, especially as guards for Ogo, grind his placenta, circumcise him, and reduce him to a fox (renard pale), henceforth this rich treasure of profound African thought. Psychologically dumb but with knowledge of the future. The highlight of the creation story, as well as the focus of Dogon ritual according to this account, is the sacrifice and subsequent resurrection of one particular Nommo, meant to be Ogo's twin, in order to purify the earth and Japanese. Among other things it stimulates tourism to redeem the wrongs of Ogo. It is this heavenly sacrifice

the Dogon habitat, the Bandiagara escarpment. According to that creates the central star system around Sirius (Griaule and Dieterlen 1950b) of which Procyon, identified as Sirius B, is central. Through the stream of blood and the dismemberment of the corpse, this sacrifice generates the blacksmith, numerous altars, a multitude of stars, divination, the main ritual trees, rain clouds, birds, the griots (bards), the walu (antelope), etc. The totemic shrines testify to Amma's feat of reassembling and reviving the Nommo, as do the ancestral houses, the Dogon statues, and indeed most visual representations (again according to Griaule). Finally, an ark carrying the first eight ancestors, generated by the Nommo, descends

from heaven and colonizes the now purified earth, bearing the pure seeds of food plants and trees as well as domesticated animals.

Still, the wrongs wrought by Ogo have rendered them mortal, and the complex work of Dogon rituals and ceremonies is required both to commemorate the creative and redeeming sacrifice and to prolong their short life on earth.

A visually captivating culture and a stunning environment, this engaging account of Dogon philosophy resulted in a continuous stream of "Nazarene" (white) visitors to Sanga.

RP also became a source of inspiration for many other

disciplines and professions.

Although much less accessible text, it has had a relatively restricted readership, and there

have been few foreign translations. Nevertheless, this highly esoteric tale has had its own attraction and fascination, and the later revelations have been popularized by others who have tried their hand at a general "description" of Dogon culture from Griaule's sources (e.g., Saccone 1984, Beaudouin 1984, Palau-Martin 1957). Art historians have drawn on it to interpret Dogon material culture and by their voluminous writings enhanced the market value of the already much coveted Dogon sculptures. The interpretation of Dogon architecture spurred by Ogotemmeli was stimulated anew (N'diaye 1972). There has been a Freudian reinterpretation of Dogon mythology (Michel-Jones 1978). Artists of various persuasions have sought and found inspiration

on in these Do- gon
chronicles, among them writers (Schierb
eek), sculp-
tors (Moore), architects (van Eyck, Haan),
and painters. Numerous films have
been made, among which the
many productions of Rouch stand out. The
weirdest con- nection is
with the extraterrestrial addicts of "cos-
monautology," who have
found especially in the Sirius tales and
the account of the ark some of their
"defi-
nite proofs" of alien visits to this planet (Vo
n Daniken
has drawn regularly upon Guerrier [1975]).
Or Temple
Through a
transposition of this (much more compli-
cated) myth the human body
itself becomes an image
not only of the creation but also of the existi-
ng universe, containing all

cultivated seeds, mirroring in its development the development of the Nommo. Social organization follows the original, mythical dividing lines of the four elements. The same holds, Griaule and Dieterlen argue, for relations between kin, the territorial organization of village, ward, and homestead, etc. As in DE, these happenings are said to reverberate in every nook and cranny of Dogon culture—in architecture, agriculture, [1976]). Tourism received a fresh stimulus. The main communal rituals, divination, sacrifice, lineage organization, the division of labour among blacksmiths and griots, etc. Historians of religion have often drawn the Dogon into their comparative endeavours (e.g., Pelton

i980). Most of them have taken the texts produced by Griaule at face value, reveling in the intricacies of mythology and creation. In their hands, the Dogon

A short overview such as this can never do justice to the richness and versatility of the myth corpus (but see Palau-Martli 1957, Lettens 1971, Pelton 1980, de Heusch 1985), but it must be evident that the text of RP presents

canon of Sudanic religion, preserved better on the Bandia - a wholly new paradigm of Dogon thinking. Clearly, the escarpment than anywhere else - a notion which is visaged as the first of a long series (the second volume echoes Griaule and Dieterlen). It was to deal with the first 66 days of human existence

Anthropologists have reacted more cautiously to this one earth), this has been the only volume to appear thus continuing series of Griaule-Dogon revelations, though far. Although later publications drew upon this corpus (e.g., Dieterlen 1959, 1962, 1989), the second volume has not yet come out.

Many have cited the material. A special conference on this type of world view resulted in *African Worlds* (Ford 1954), which contains an article by Griaule and VAN BEEK. Dogon Restudied 141
gists became interested in the stirring of Dogon souls and undertook thorough in-depth interviews (e.g., Parin, Morgenthau, and Parin-Matthey 1963). The book was translated into many languages, including Russian and

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Dieterlen (1954), the first attempt at a synopsis of considerable influence, the revelation of Dogon myth the "new Dogon cosmogony" and still one of the most have remained sui generis. easily accessible. Reviews were cautious

(Goody

Griaule often asserted that Dogon culture exemplified 1967, Jackson 1984), attempting to maintain a general "Sudanic" culture and predicted that variants

demarcate a balance between acceptance of a value and sus-

picion. The

general ethnographic problem posed by the Dogon

publications was

already becoming clear. As described

more reveal the deeper meanings and correlations be-

in the two central publications, DE

and RP, the Dogon
neath the surface of public culture. The
same holds for
bear very little resemblance either to
surrounding ethnic the work of other
Griaule students (e.g., Leiris 1948,
groups to any other culture in Africa. No
comparable Paulme 1986, Paques 1964).
Nor were these deep in-
sets of myths, no such intricate web of asso-
ciations be-
sight ever reproduced in any other part of
Africa; Afri-
tween myth and institutions, has ever been
found. The
can ethnography know only one Ogotem-
meli, only one main body of
anthropological monographs, predomi-
nantly British at that time and
"Atlantic" in later years, Dogon
ethnography is anomalous not only in
respect

had revealed a huge number of local cultures apparently of other cultures but also internally. Though each of the operating on quite different premises. Sociological, popular publications discussed is reasonably coherent, the three litical, and historical factors were emphasized in these levels of Dogon ethnography - the publications up till accounts, ideology and especially mythology being 1947, Ogot Emmeli, and the Renard pale - are quite in - granted a comparatively modest role. Several comments - consistent with each other. Palau-Marti (1957) addresses tators criticized the absence of a "material grounding" this problem but clearly does not succeed in reconciling for the description of Dogon culture, the

lack of socio-economic data, and the absence of any link between ideology and social structure (Tait 1950). Douglas (1967, 1968) analysed this glaring gap between French (read: Dogon) and English anthropology in terms of a difference in academic culture. When direct confrontations were arranged between French and English anthropologists, each party showed clear lack of appreciation of the other's position.⁴ The most thorough criticism was formulated by Lettens (1971), who evaluated Gri-aule's work under the telling title *Mystagogie et mystification*. Clifford (1983) has analysed the fieldwork methodology and theoretical assumptions from a deconstructivist perspective, producing a more sympathetic and

sophisticated critique.

the three versions. Dieterlen (1989)

uses the initiation

paradigm to explain this conflict: the differ-

ent myths represent various levels of

interpretation of and initia-

tion into Dogon

"secrets." Still, even though some the-

matic continuities are discernible, two qu-

alitatively different sets of myths do

operate.⁵ Thus even if we restrict

ourselves to Griaule's work, we have

not one Dogon ethnography but three.

The Setting of the Restudy

Dogon ethnography offers one of the

clearest examples

anthropology has to offer of a paradigm in

anomaly. It confronts even the

highly ambiguous models anthropology

has

developed for West African societies; the

difference

between Griaule's construction (so) of Dog

on culture and the ones made in adjoining parts of Africa by his colleagues is simply too great. A restudy in the field, then, may yield more than just another view by "other scribes".

All in all, what has emerged from the critical reading of colleagues is an enigma. The Dogona depicted in Griaule's publications are an anomaly in African ethnography, even among the other products of French anthropology. Griaule's many collaborators also concentrated on religion as a crucial explanatory variable. Apart from Dieterlen, who had a special working relationship with Griaule and carried the torch, Zahan, Ligers, Lebeuf, de Ganay, Rouch, Paulme, Lifchitz, Leiris, and Paques made their careers in African ethnography and linguistics. Most of them participated in

the earlier expeditions, before World War II. Their ethnographic work often agreed with that of Griaule in granting symbolism and ideology a dominant place in cultural explanation, cultures will be recognizable to a limited extent but most of them moved in quite different directions later. The main point here is that Griaule's initiatory trajectory, as Clifford calls it, has never been paralleled or even approximated by any of his students—not even, as we shall see, by Dieterlen. Notwithstanding Griaule's only-the stance of postmodernism—but still recognizable. This is most apparent when institutional accounts rather than general interpretations, hermeneutics, or feelings are at issue (cf. Gartrell 1979),

and Griaule does write about institutions.

4. The proceedings of the conference on Voltaic cultures (Dieterlen to the French. myths from many regions).

5. Only on a very general level can the two accounts be considered (1967) offer as splendid example of this paradigmatic tower of Babel, transformations of one another, as de Heusch (1985) has shown. At the English delegates speaking about totally different issues from structural analysis such as his can, however, link any number of Dogon beliefs would be found among other groups. However, the Bambara (e.g., as described by Zahan [1974] and Dieterlen [1957]) never produced an Ogotem-
A few caveats and considerations are in order: Any

comparison over time within one culture starts from the assumption of recognizability and continuity; cultures are assumed to be recognizable by different researchers and participants as intersubjectively valid constructs. Produced in the triangular interaction among participants and between them and the interpreting researcher,

Cultural constructs will change over time but will retain certain features either as such or in the shaping of the transformation process. If the flow of time has changed society, some aspects will have changed more than others, while in various ways the "same culture" may be rediscovered in new settings and forms. A description of Dogon culture from before World War II

should ring some bells in 1989 (or 1979, the year I started my field research). The Trobriands are still recognizable from Malinowski's publications, as are other cultures that have been restudied. As we shall see, the same holds for the Dogon. Descriptions dating from before World War II still offer a valuable-if dated-introduction to Dogon culture. This kind of knowledge, linked in form and content to ongoing public knowledge, should still be recognizable in its cultural form even if it is no longer being transmitted. My field study of the Dogon⁶ was part of a multidisciplinary cluster of researches on the theme of human ecology in the Sahel. Carried out by members of various disciplines (geography, physical anthropology, social anthropology, archaeology), research was

concentrated on two zones:
the floodplain of the Niger Delta, with the
old city of Djenné as the focus, and the Ban
diagara es-carpment. My own
research had as its central theme a
cultural ecological concern, the
relation between religion and the
survival strategies of the Dogon. For
this

There is, however, the complication that is
one of the

theme, an evaluation of the work of Griaule
was an essential information was
secret. Griaule emphatically stated. As it
developed, it increasingly became an
international study of the Dogon.
purely personal-

it was deemed to be at the core of Do-

The location was selected accordingly G.
riaule and his

gon public culture-it was known only to a

few initiates. It represented background knowledge that only some should know and but a few needed to know. This was the knowledge of the initiated and formed part of the fabric of Dogon thought as a system of secrets. Rediscovering this knowledge will not be easy; yet it must be possible. The problem of secrecy in culture is a complex one that has as yet received little theoretical attention (cf. Bellman 1984). Of course, cultures do contain elements that are not readily disclosed to outsiders. Details of initiation and rituals are often not fully public knowledge; in addition to these "official" secrets, the ubiquitous "skeletons in the cupboard"-the shameful secrets of the past and present-are kept hidden from the outsider.

Griaule states clearly that the deeper Dogon knowledge belongs to the first class of secrets, hidden not only from outsiders but also from the majority of the population. Only a small portion of the population - Griaule (1952:32-33) estimates it 5%, Lettens (1971:551) from Griaule's texts suggests 5% - has these deeper insights.

The question then is how secret secrets can be and yet collaborators worked mainly in Sanga, a conglomerate of Dogon villages built close together. A .n important market as well as administrative centre for the Dogon area, Sanga is in several ways atypical. Its total population is quite large (over 6,500 at the moment), and the earliest Christian and Muslim influences radiated from it. Thus, it offers at once a

concentration of Dogon culture and a peculiar variant of it. Further, Sangha has been influenced by tourism and in a lesser way by the tradition of Griaule's research. I chose a village of 1,800 people (fig. 1) close enough to Sangha (9 km) to share its cultural variant to a significant degree and far enough from it to avoid excessive tourism (and research influence). Part of the research, of course, had to be carried out in Sangha, working with informants from both within and beyond Griaule's circle. The research started with a reconnaissance trip in January 1978 followed by fieldwork from April 1979 to July 1980. I then made eight return visits, each lasting from one to three months, over the next ten years.⁷ Though I worked in the field with geographers, prehistorians, photographers, filmmakers

rs, and writers,
the data presented here derive from my own research.

be part and parcel of a culture. As shared meaning is a crucial aspect of any definition of culture, a secret not

shared is not cultural, while one shared by very few is

Cultural ecology was my central interest, and my gen-

by definition marginal. More important still, the question of secrets raises the

eral view of traditional culture and religion was (and is) characterized by a moderate materialism. I expected

Dogon society and religion to be shaped to a significant degree by the exigencies of survival in a harsh natural

environment, in which droughts and locusts figured as

well as historical processes such as war, slavery,

averaiding, colonization, and
state penetration. I expected a small-
scale village society such as the
Dogon to show some
issue of cultural integration. Though as pe-
ctsof culture could well be at variance
with each other, in a small-
scale society such as a Dogon village some
integration
of culture can be expected. In Griaule's tex-
ts, Dogon culture is represented as
fully coherent and integrated.
Moreover, cultural secrets may
correspond to elements
of public culture, sharing ways of reason in
gandmeth-
integration of material basis, social organ-
ization, and re-
odsof classification. More often than not, the
herevelation is religion. To a certain extent, I fo-
und what I expected. His- of these secrets is
the revelation of a symbol of the way
in which esoteric concepts are materially

epresented

6. For stimulating comments on an earlier version of the text I thank

(van Baaland van Beek 1985).

Thus, if these secrets revealed to Griaule are part of Dogon culture, one should be able to retrace them to some extent. Of course, secret knowledge is

vulnerable, as its repositories (in this case old Dogon men) have

short life expectancies. However,

my graduate students as well as Kees Op't Land, Peter Staples, and several

French colleagues. 7. The research was financed by two grants from the Netherlands Foundation for the Advancement of Tropical Research (WOTRO) and by the University of Utrecht, the Foundation Dapper, Agence Aigle, and Time-Life.

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My personal views on African society, as well as my expectations on coming into the field, are apposite here.

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torical processes and ecological
pressures do influence Dogon
society and culture. However, I
found Dogon religion much less
focused on environmental issues than I
had expected, much more a
repository of historical incidents than a

response to historical processes. Also, the integration of Dogon culture turned out to be less than complete; one example is the loose integration of the mask complex into the main body of ritual associated with sacrifice.⁸

8. In other respects, too, my findings did not corroborate my expectations. For instance, relations between villages and ethnic groups occurred on a much larger scale than I had expected. My first research experience had been in the Mandara Mountains of northern Cameroon, among the Kapsiki/Higi (van Beek 1987). There, historical and social relations hardly ever extended beyond the small mountain area. Though in many ways the two societies are comparable (van Beek 1987), and though having lived in another millet-growing area facilitated my personal rapport with the Dogon way of life, I

had to grow accustomed to the overharmony of intervillage relations and to the great distances covered in migratory traditions. Dogon culture proved to be much more open than I had expected, eager to incorporate new techniques and to establish relations with centers of power far away.

I also expected to find that Griaule's creation myths were highly constructed but not directly relevant to Dogon daily life. However, realizing that this expectation would be shared by the majority of the profession, I was also aware that finding the mythical and ideological corpus in the field would be a greater coup than "disproving" Griaule, and I certainly expected to find at least some bits and pieces of the myths. On the

whole, I was able to find much less concrete material evidence than I had expected. The ideas with which Griaule and his informants worked surfaced only as allusions, fragments of ritual expression. Working so close to and in Sanga was in a way a haunting experience. Griaule is still "present" in Sanga, though mainly as the initiator of the first dam. Research is considered normal but superfluous: "Why write this down? All the books have already been written about us!" Dieterlen's continued research, of course, keeps the memory of Griaule fresh. In the CNRS research house, situated between the village and a hotel, remnants of Griaule's equipment are still stored.

FIG 1 The scree village of Tireli setting for the

restudy~~~~~.....

Restudy of the Dogon: Some Results
In order to set off my findings against those of Griaule, I shall concentrate, as he did, on Dogon religion. Issues of social organization were on the whole not problematic. Paulme (1940) presents a picture of Dogon social organization that for the most part can still be found. She depicts a deeply rooted, lineage-based patrilineal, virilocal society in which seniority, sexual division of labour, and a strong work ethic hold sway. Though some changes have occurred in ceremonies and rituals, they too are still there. Bouju (1984) could refer to de Ganay (1937) for her description of the enthroning of the hogon; after 43 years, and even in a quite different village, there was no

need for a new account. The same holds for most of the marriage observances that Paulme noted in 1940, though some details have changed and individual deviance from the norm has increased. Most of the descriptions of the bulu festival in Sanga (Paulme and Lifchitz 1936) are still valid, as are the standard accounts of the honorific titles (de Ganay 1941), fox divination (Paulme 1937), joking relationships (Paulme 1939), and relations between the sexes (Paulme 1940, 1948). In my research, Dogon religion emerged as elusive and complicated but within the range of known African religions. It has limited relevance for everyday life: for example, much of agriculture is conducted without any reference to it. Rituals may be grouped into two major

types: sacrifice, personal or communal, and the complex of death, mask, and sigu rituals, which I shall call the mask complex. The two complexes are partially integrated. The myths of mask and sigu origin suggest that the mask complex is more recent; it does ignore some distinctions governing Dogon social life such as seniority (esp. the sigu) and lineage organization, but of course there may be other explanations for this.

Sacrifice (fig. 2)

is performed at all levels of social orga-

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The timing of sacrifices is determined primarily by the yearly calendar, though divination may indicate additional offerings. The sacrificial calendar is governed by

nization: individual, family, lineage, clan, ward, village, the onset of the rains and the subsequent counting of and even a cluster of villages with a tradition of common moons. The main sacrificial event is the great annual descent (e.g., in the village of Arou [Dieterlen 1982]). It is a festival, the buro (fig. 3), held just before the onset of the rains. It follows a pattern of invocation, immolation, and communal consumption (van Beek 1983b), familiar from other parts of Africa. All kinds of sacrifices may also be made by special-interest groups such as blacksmiths, weavers, and goatherds. In principle each type of sacri-

fi ce has its own altar, called Amma after the Dogon high god. Ammayewe is a lineage altar; a clan altar is called wageu, an age-group altar muno, and a village altar lebe (Dieterlen 1941).

An important distinction obtains between individual or group altars and village altars. The latter, entrusted to the care of specific clans, serves specific goals and purposes: they guard against intrusions from the bush, promote the general health and fertility of the village, heal, and solemnize oaths. Some altars have gained regional renown and are visited by people from other villages. On the whole, the system of altars is a very open one; new forms of altars and sacrifices have been introduced regularly throughout Dogon his-

and Lifchitz 1936);
a smaller one is held after the harvest. In
these communal festivals the various categories
within the village population—old and young, men and
women, caste and non-caste—reinforce their mutual de-
pendency and complementarity. Closely linked to the use
of individual altars are the notions of sorcery and witchcraft. The general value of
over harmony prevents manifestations of this kind from erupting publicly, so
any accusation shames both parties and an unfounded one results in serious loss of face (van Beek 1983a).
Nevertheless, both altars and specially made objects may be used for anti-social private rituals, and witchcraft, in its specific Dogon definition

as the use of real or supernatural poison,"
 is a considerable counterpoint in
 Dogon culture (van Beek 1990b).⁹
 9. The absence of any reference to
 witchcraft in the writings of
 T. Thus in villages such as Tireli at least 4
 0 different Griaule and Dieterlen is
 therefore not due to any peculiarity of
 types of altars can be found.
 Dogon culture.

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Witches are people-men or women-with
innate tendencies to poison other
people. Preventive measures
against witches are common and easy
to obtain. Still, the importance of overt
harmony and the notion of
shame preclude the voicing of suspicions.

As a counter-

point witchcraft is well hidden-one
of the real secrets of Dogon society.

The mask complex, with its grand
rituals of first burial (nyiuyana), mask
festivals (dama), and the 60-year

festivalsigu, has been widely reported (Griaule 1938, Dieterlen and Rouch 1971). It centres around questions of death, fertility and complementarity. Mask festivals (figs. 4, 5) function as second burials resituating the deceased as ancestors. At the same time they offer a venue for theatrical performances during which the village youth can compete (in dancing) with their peers - behaviour normally frowned upon.

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Two shamans in front of the ward's binushr

ineduringtheannualceremonyjustbefor
etherains.

Thesymbolicinterpretationofthemasks
hasshifted

throughthevariousrevelatorystagesofD
ogonethnogra-phy. My interpretationof
these rituals,especially the

damaandthesigu,drawsonvariousoppo
sitionsappar-ent in Dogon thought.The
village/bushoppositionis

fundamentalT.hebush(olu)isthesource
ofallstrength

yebd,atuwunu(intheliteratureAndoum
boulou),binu,

andwisdom,fearedforitsunpredictabilit
ybutneeded andjinu.None

ofthesecollectivespiritsareancestors.

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for a constant flow of energy and knowledge into the village (van Beek and Banga 1990).

Masks may be viewed as elements of the bush introduced into the village. In the *sigu*, the men of the village return to it from the bush with additional wisdom and fertility (van Beek 1991).

The conceptual world of the Dogon is complicated,

inhabited by many beings. Amma, the high god, called the maker of the earth, is the most important, giving life, fertility, and

rain. Invocations address him first of all, along with his

"emissaries," the stars and the birds.

His counterpart, *hechthoni*, *be*, is often represented

as a serpent and is closely linked with the gerontocracy

in the village. In addition to these two gods,
 conceived
 as individuals, there are collective spirits of
 great ritual and
 cognitive importance. The first of these is
 the water
 spirit Nommo, often represented as one be-
 ut then as an example of his kind: many
 Nommo people the waters.
 Nommo is feared as none other, comman-
 ding open wa-
 ter (not rain) and lightning with his follow-
 ing fam- ily - crocodiles, turtles, water
 serpents, and sheatfish.
 Less personalized and also less visualized
 are a number of collective spirits, never
 named individually: yeneu,
 N
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FIG. 4. A mask

festival: arrival of the masks.

They represent various aspects of the bush and ecological (e.g., bowls for food)-

have special niches in Dogon religious features (e.g., the scree), and the main characteristics

include, such as the making and preserving of public peace.

of the mask complex are thought to be derived from

The same holds in a different way for them any collection-

them: the masks from the Yenezu, their ritual language

and joking relations that characterize the village and

interethnic relations in the

region (Paulme 1940). The oldest man in

the village serves as hogon, ritual
Summing up, Dogon religion is
moderately inter-
(siguso) from the jinu.
offician (Dieterlen 1941, Paulme 1940,
Bouju 1984). twined with the ecological
situation and changes in the
Each clan has a similar figure (fig. 6). The
ward, contain-
social and physical environment, it is with
the social
ing two or three clans, may have a
shamanic priest (in the
literature "totemic priest" [de Ganay
1942]), who officiates at a binu shrine on
behalf of members. The
function of healer or herbalist (jbjongunu)
depends on knowledge only. The mask
complex has its own special-
ists, among whom the olubarua are the most
important.
their way into ritual, but considerable cult
ural integra- They are the ones who

know the traditions and texts. This is evident in both the public and the more malignant, more ritual language better than anybody else, having secret aspects of Dogon religion. I learned them during a three-month-long initiation at the time of the sigu festival. It is their duty to recite them at the funeral of old men. Women born during the sigu have a special function as "sisters of them who ask" (yasig- however, that although much of the old ethnography is ine), and in contrast with the other women they are not clearly still valid, there is a gap between my results and supposed fear of the masks. Finally, the cases of Dogon Griaule's. The difference between his (later) data and society - the two groups of blacksmiths, the leather- mine entail a

great number of ethnographic details,
workers, the drummers and the segeu (makers of serv-
which may be subsumed in five statements
summing up

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structure of Dogon villages and its changes. In general it has proved to be
highly adaptable - incorporating new
elements, addressing new problems
and changes in status. The
historical element is pertinent, as
changes in the recent as well as in the
remote past have found
This, of course, is just a
sketch and does not do justice to the
great internal variation within Dogon
religion (a full-scale description is in
preparation). It is obvious,

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FlcG.5. The "grandmask,"
the central object of mask ritual.
what Griaule asserted but I could not replic
ate despite systematic attempts to do
so.

i. The Dogon know no
proper creation myth; neither the
version of Ogotemmelinor that of the
Renard pale
is recognizable to informants. The figure of
fOgo (RP) is unknown; the fox as a
divining animal has no privileged
position in mythology. That Sirius is a
double star is unknown; astronomy is
of very little importance in reli-
gion. Dogon society has no
initiator secrets beyond the
complete mastery of publicly known
texts.

2.

The "supernatural" world of the Dogon is more diverse and much more vague, ambivalent, and capricious than represented in DE or RP. The role of ancestors in Dogon religion is limited; they are not identified with the other "supernatural" beings. The binu cannot be considered ancestors and do not occupy a central position in mythology or ritual. The water spirit Nommo is not a central figure in Dogon thought and has none of the characteristics of a creator or a redeemer.

3. Symbolism in Dogon religion is restricted and fragmented, carried by ideas and objects sometimes quite different from the ones mentioned in Griaule's writings.

Body symbolism is not the basis of house plans or of the layout of fields or villages. Cosmological

ymbolism is

FIG. 6. A lineage

elder conferring with his clan eldest at the ward's central men's house.

not the basis of any Dogon cultural institution. Numerical symbolism is present in a very limited form (three for male, four for female, and eight for the binu), mainly confined to medico/magical rituals. Classification of ob-

jects, animals, and plants does not follow fixed numerical categories. No sign system or hierarchical ordering of different taroles (sd) or levels of knowledge can be found.

4. The crucial concept of nyama, allegedly "vital force," is irrelevant to Dogon religion. The etymologies given in DE

and RP are not traceable and seem highly idiosyncratic.

5. Dogon society is not pervaded by

religion; in fact,
much of Dogon social life bears little reference
to religious matters. Twins have limited ritual im-
portance and are not central in Dogon
thought or ritual. Blacksmiths
do not function as culture heroes, and nei-
ther dogriots/ leatherworkers.

The
first point, of course, subsumes most of the
eth-

ers. Confronted with parts of the stories pro-
vided by Ogotemmeli or given in
the Renard pale, my informants
emphatically state that they have never heard
of them; they are not part of their tradi-
tion ("found"), their collective
customs. This holds for the creation as suc-
hand also for

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its parts, such as
the "egg of the world" (RP), the Sirius
tale (RP), the original granary (DE),
the creative roles of the binu, Nommo,
and Amma, and numerous other
details. With the demise of the creation my
th the whole

If anything, the key (black ant, with whom
he masks structure of explanation and
correlation in the two texts
originated [Griaule 1938]), and the ta
(hyena) "know dissolves. more"; the
ant, however, is too small for its
track to

The same holds for the pair constituted by
fox and

be interpreted as, and the hyena lacks "gove

rnability"(van Ogo, the principal actors in the cosmological RP. Not Beek and Banga 1990).

Moreover, historically conscious only are the myths totally unknown to Dogon infor- as the Dogon are, they insist that divination with the mants, but so is the figure of Ogo as a supernatural be-

fox (fig. 7) is a relatively recent practice, having reached ing. The term *mogo* is very important in Dogon, implying the area by way of the village of Ireli in the second half of wealth, seniority, and power (Paulme 1940, Calame-Gri- the 19th century. Cowry-

shell divination, still routinely used (1968).

The oldest man in the village is the *mogo* (in practised, is considered the older form. The general term

the literature *mogon*) of that village, the ritual intermediary for divination (*armanga*) primarily indicates cowry

ary between the village and the supernatural world. Traces of sacred kingship linger round his person (de Heusch 1985), but he is never conceived to be in any way related to a supernatural being of that name. The old man is in fact closely related to another spirit that is off a more importance to the Dogon, Lebe, the chthonic earth spirit (who does not feature at all in R. Pandey).

The fox, as a divining animal, is not considered the incarnation of some other primal being. A myth explaining his divinatory powers refers simply to a long-drawn-out wager between him and Amma, never to any form of preexistence of the fox as such. For the Dogon, the divinity is Sirius, not the fox. Is Sirius a double star? The ethnographic facts are quite straightforward. The Dogon, of

course, know Si- rius as a star (it is
after all the brightest in the sky),
calling it dana
tolo, the hunter's star (the game and the
dogs are represented by Orion's belt). Know-
ledge of the
stars is not important either in daily life or in
ritual.

The position of the sun and the phases of the
moon are more pertinent for Dogon
reckoning. No Dogon outside
the circle of Griaule's informants have ever
heard of *sigu tolo* or *p6 tolo*, nor had
any Dogon even heard of *eme ya tolo*
(according to Griaule in RP Dogon
names for
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Sirius and its star

companions). Most important, none, a period of three months not in secrets but in traditions

even within the circle of Griaule informant sh, a never

everybody knows. Their task is to recite the relevant

heard or understood that Sirius was a double star (or, according to RP, even a triple one, with B and C orbiting A). Consequently, the purported knowledge of the mass of Sirius B at the orbiting time was absent. The scheduling of the siguritual is done in several ways in Yugo Doguru, none of which has to do with the stars.¹⁰ Myths in the ritual language on special occasions (mainly the funeral of lineage elders). Their knowledge does not go beyond public knowledge. As informants stated, "If it is in the tem, everybody knows it." However, these specialists know the corpus of public knowledge verbatim, by heart, more "correctly" and completely than other people,

and can recite the myths without fault or hesitation. They receive their instruction not from their predecessors (who, being 60 years older, are either dead or too old to give any instruction) but from those elders who because of their own interest and motivation excel in mastering both the ritual language and the relevant texts. Thus, the secrets of Dogon society are not at all of the initiatory kind. The knowledge defined by the Dogon as secret is, in fact, of the "skeleton in the cupboard" variety. The best-guarded secrets in Dogon society pertain to facts that shame them as members of their families or lineages, such as divisive past quarrels, or to the mechanisms and trappings of witchcraft and sorcery. Shame (dogo) being a crucial concept (ne

glected by Griaule), the less wholesome aspects of Dogon culture are continually swept under the carpet in dealings with foreigners. Even among themselves the Dogon hardly talk

Of course, the Dogon do have myths. These were re-reported in the pre-1947 publications and consist of the Dogon variant of the Mande myth (Dieterlen 1941), relating the trek from Mandé to the escarpment, the division of authority among the different Dogon groups, the primacy of Arou, the order of seniority in their arrival on the escarpment, and their later dispersal. Another corpus of myth explains the separation of rainy and dry seasons (as the outcome of a struggle between Amma and Lebe [Griaule 1938]) and other specific features of

the physical environments such as rocks, springs, and specific cliff formations. The most important myth corpus consists of those connected with the masks and the *sigu*; the versions that can be heard now are a variant of the ones recorded in MD, with some omissions and additions. They tell how the masks were found (by a woman) and became an integral part of (male) *Dogon* life. The story of the first *sigu* initiate is important and is retold on ritual occasions in the ritual language about past quarrels or presents suspicions of witchcraft. (*siguso*) that is part of this complex."¹ It would be shameful both for them and for any audience

By far the largest corpus of tradition, however, consists of talk about undesirable things (van Beek 1983a). As with song texts, especially the song cycles that form the paramount vice in Dogon culture is false accusation, part of funerals. The *bajani* and *sembeni*, which causing undeserved loss of face for the wrongfully accused (van Beek 1983a), people are very careful with splendid example. This collection of texts is attributed to a blind itinerant singer who roamed the area in the second half of the eighteenth century. The texts may be semi-mythical or quite down-to-earth, and singing is an integral part of ritual.²

Keywords. If there are no

creation myths, a different view of the supernatural beings is required. In the DE the binu and Nommo, in the RP Amrna, Ogo, Nommo, and the fox are the central players in the creation drama. The absence of some important figures, especially theyene, atuwunziuy, eba, and jinu (the various sorts of collective spirits), is remarkable. The binu in Dogon religion are spirits that are referred to only as a collective (the numbereight is indeed associated with them; in their honorific title they are said to come and drink in groups of eight), and they are highly ambiguous in nature. They Neither the myths nor the song texts - though they are sacred - are secret. In fact, they are public knowledge. When confronted with Griaule's tales, Dogon el-

ders remarked, "We have seen the sigu, and would we not know it?" or, facetiously, "The people who said that, were they by any chance present at the creation, or did they come before it?" Every Dogon knows the myths and part of the songs, though not every one can tell or can possess people (the shaman is binuge ju) but cannot sing them in full. In any case, not every Dogon is entitled to tell myths, as this may be reserved either to the old men of the lineage or to a special initiate of the sigu (olubalu) (for details, see Griaule 1938, Dieterlen and Rouch 1971). As boys, these initiates are instructed over io. In Yugo Dogu a trace of Griaule's star hunting still lingers. Informants say that in olden times people knew about a star that

appeared during the year of the *sigu*, but further inquiry again leads to Griaule.

ii. These

myths emphatically state that this mask-*sigu* complex is derived from Yugo

Doguru. There is no reason to reject

this tradition as does Griaule (1938),

who insists on tracing it to Mandé. 12.

Griaule's tendency to restrict this

information on masks and

funerals to the mythical texts is an expression

of his *insiguso* may have prevented him

from seeing the relevance of this—as he

called it—'Dogon amusement.'

As seen, only heard, and have no other rela-

tion with

the living than through trance. They are de-

finitely not considered ancestors. Nor

are the *babinu*, the totems of

villages, wards, or castes, and in

fact these are not even

spirits but animals forbidden as food. The

most immediate-

ately relevant aspect of these highly ambivalent "beings" is that nobody traces descent from them. Moreover, they are fairly marginal in ritual and in daily life.

The shamans, their representatives, are, as similarly marginal status in village society; they are neither feared nor sought after and are subject to subtler ridicule. Ancestors are indeed of some importance but do not share their identity with any of the other spirit beings.

Nommo, the water spirit, does have some association with the binu but is a far more formidable character.

Each body of surface water has its Nommo, often a pair, male and female, and they are feared as is no other supernatural being. For a Sahelian people the Dogon have a remarkable fear of drowning, and tales of

the Nommo who grabs people" abound. Yet it is Nommo who figures as the central character in DE, where-as twins-he creates most of Dogon culture. In RPhisrole, though quite different is, at least as important. Here he is a redeemer, a prime mover who through his deliberate sacrifice redeems the sins and transgressions of Ogo, the first created being. After his immolation, Nommo, resurrected, serves as a culture hero. These two aspects of the Griaulean Nommo-the creator and the redeemer-are nowhere to be found. What can be found is a fascination with danger embodied in the Nommo. It may be that this fascination gave rise to the elaboration of this figure in creative and redeeming moulds, but in present-

day Dogon culture around Sanga, then not on
of the Nommo as the key to creation is totally
absent.

various levels of pictorial
representation, consonant
with the various levels of initiation. As I have
argued, these levels cannot be
retraced, nor can the different
levels of initiation be found in the different
diagrams. The terms Griaule uses
for them simply mean different things. In
his view bumo, yala, tonu, and
toy represent
stages of deeper knowledge; for my informants
bumo is
a continuous track in the sand (made by a
serpent), yala the intermittent track of a
bird, fox, or ant, and tonu a
drawn picture, while toy means
"truth." As with his notions of
different paroles, Griaule, with his
informants, constructed a hierarchy of

significationsthat have no hierarchicalrelationship to one another. The same can be shownwith respect to numbers. Gri- aule's texts are replete with numbers, as if the Dogon were thoroughly cabbalistic, calculating every move. Some numbers do function as symbols, the principal ones being 3 (male) and 4 (female). Other numbers are relevant, too, in their contexts, 8 and 12 among them. However, the 22 + 2 symbolism that Griaule posits as crucial is not retraceable, nor is the 66 of RP. In short, no "system" of correlated numbers symbolism can be found. The scope of the numbers symbolism present is very limited, evident in only personal and "magical" ritual. Finally, cosmology does not serve as a symbolic ref-

Symbols are the hallmark of both creation texts. Griaule evokes a picture of a people surrounding themselves with the symbols of their mythology, reliving their mythical past through almost every object they fabricate or use. This is incorrect. The Dogon tend to make single-purpose artifacts, and this results in an elaborate array of household objects; ethnoarchaeological research has revealed either. In fact, the cardinal directions have been uncovered more than 1,000 (Lane 1986, Bedaux 1987).

The symbolic content of these artifacts varies, and only a minority are used in ritual. Moreover, the specific objects described in the Griaule texts as symbolic containers are often quite different from those actually used in ritual. A number of symbolic objects are

missing from the texts, and some items crucial to his symbolic analysis have no symbolic value whatsoever. Items missing from the texts include cotton, the plants *pedinge* and *sadele*, specific pottery, and clothing, especially men's trousers. The reportedly huge symbolic content of the basket (*taju*), the loom, one type of granary (*guyoya*), and the split drum/wooden trough (*kbrb*) is absent in my data, despite my prodding of informants. What is Dogon language does have a similar word, *ngawa*, meaning evident in both RP and DE and indeed can be found in the field is the general fascination of the Dogon with things-a trait Griaule comments upon in DE but does not consider in his analysis. (Of course, the same holds for Griaule, a

museum anthropologist himself.) Similarly, the body or its parts may be invoked in some informal definitions.

For example, in the texts, the body or its parts may be invoked in some informal definitions.

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However, this is not a

pervasive source of metaphor. On

the whole, body symbolism plays a

very limited part in Dogon religion com-

pared with many other African religions.

Drawings and diagrams, so prominent in the RPT text, are in fact of limited

importance in Dogon religion. When

drawing, the Dogon primarily picture

masks, supplemented by drawings of

animals or -sometimes- crops, while

some decorations have no

recognizable
signification whatsoever. Drawings of
masks are often
highly stylized. Reptiles and
amphibians that belong to the Nommo
are frequently drawn but are not repre-
sented in masks. Griaule writes that the D
ogon discern
cially muscular force. However, as an
analytical concept the notion of panga is
not important for Dogon religion.
Altars, when used for a long time, do
gather some panga,
but that is not the goal of sacrifice. Rather, i
tisanan-
noyance, even are a reason to abandon a parti-
cular altar (van Beek 1988).

DE and RP
are replete with the etymologies of Dogon
lexemes. Associations such as the
ones in DE of "four" with "sun" and
"lizard" or "big" with "mother" and
"cow"/Dr "seven"/with "cloth" and "the

word"arenot retraceableat all.
Throughout,my Dogon informants
wereveryreluctantto reduceDogon
wordsto anything
otherthantheirhabitualmeanings;infact
,theseDogon
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de-cosmologized:"East" and "West"
refernot to the di-
rectionsofsunriseandsunsetbuttotheori-
entationof the escarpment(in
factnorth-east/south-west).
Among the analytical concepts used
by Griaule, the termnyama is a special
case. Accordingto Griaule it means
"vital force,"parallel to the Melanesian
mana. His earliestwritingsexpresshis
convictionthata mana-
likeconceptwillberelevant.Itsurfacesin
MD andbe- comes moresubstantialin
laterwritings(1940, 1952) as well as in
DE and RP. The
problematiccharacterofthe termis

noted by Calame-Griaule in her Dogon-French dictionary (1965).

Morphologically the word does not belong to the Dogon lexicon and may be Bambara in origin.

"ing "polluted," "rotten, or "spoilt," implying danger

and decay. Though Griaule's definition of nyama does

include an aspect of danger, it is supposed to be positive, something sought after, a life-giving force. My Dogon

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explanations tend towards precise and individual lex-

emic identification, not fuzzy etymologies. Moreover,

most Griaulean etymologies result from a thorough negation of the tonal system, which on the contrary is a crucial lexemic and

syntactic constituent.

Dogon religion is not all-pervasive. Most of agriculture, most of daily interaction between people, be it at the family level or elsewhere, is lived out without any reference whatsoever to religious matters. There is a tendency to define religious issues as an occupation for old men: they take care of the relationship between the living and the other world, and both other categories of adults, women and young men, simply depend on them for that function. Furthermore, religion is very much an open option for those who are interested in it and can be relatively neglected by those who choose to do so.

The same sort of "secularization" pertains to the two categories Griaule deems of crucial impor

tance, twins and blacksmiths. Of course, as in any African religion, twins are considered special, but they are not the essence of human existence. Griaule makes them out to be the original form of creation. Twin festivals are held and twins are respected, but after the festivities no unusual attention is bestowed upon them. No myth of their origin has been specific about the field situation of Griaule's research among the Dogon, and where, if not from Dogon knowledge, do the elements of the tales come from? The fieldwork situation of Griaule's research has been analysed by several authors: Lettens (1971), Clifford (1983), and Saccone (1984), to name just a few. Though they disagree on some fundamental issues

s, all are more or less critical of Griaule, pointing at some easily job-served characteristics of his work. What is lacking is an examination of the interaction of these characteristics with Dogon norms and values.

As hinted above, Dogon culture is oriented towards overharmony. People may debate with great passion but have to reach consensus in the end; a lasting difference is intolerable. Dogon are very slow to correct each other, leaving the other to his opinions rather than furnishing the correct information. Their internal social

structure is hierarchical, based on seniority; the old men are the ones who know and consequently should not be contradicted. Respect for age and for relatively small age differences such as those between consecutive siblings

is essential in social interaction. This respect for seniority combined with the tendency toward harmony results in a "courtesy bias" toward high-ranking people and a tendency to restrict the flow of information to the lower echelons. Inferiors are denied information; he apparently wishes of a superior to constrain the information found. They do function, however, in several folk stories, one of which has mythical qualities (the one explaining the origin of thunder). Characteristically, he gives to him. The twins in that tale exhibit monumental stupidity, highly. A second pertinent aspect of Dogon culture is this: amusing for the Dogon, who, indeed, consider twins to be a torical punctuation. A new item, be it a new agricultural be

intellectually slightly inferior since the same intelligent invention or a new explanation of a hitherto unexplained thing has to be divided between two. Blacksmiths, along with the other castes, do have a specific social niche. They are charged with dampening conflicts, helping to maintain at least overharmony. They also have specific ritual functions in the case of stillbirths and on some other occasions, but their ritual role is restricted. In no way do they function as the culture heroes of RP and DE.

The Origin of the Dogon Myths: An Attempt at Reconstruction
explained phenomenon, is easily accepted and integrated into the preexisting mould. New agricultural techniques are quickly adopted (van Beek 1960), new tools appropriated eagerly by the local

blacksmiths, while new etiological tales find their way into accepted lore. For example, in explaining the difference between white people and Dogon the following tale was told:

Thus the story of the drunken Noah (Genesis 9:21-27) has found its way into the stories of these Dogon, who emphatically denied that this was a "white" story. Traditionalists and Christians unanimously declared it to be Dogon: it belonged to the *tem*. In many other instances the same process was discernible: foreign elements were adopted and in a single generation became "traditional." Thus the *halms* festival of the Muslim has been adapted to Dogon culture, resulting in the "purely" Dogon ritual of *sadaka*, in which *halms* giving has been changed into the distribution of beer, kola nuts, and

blessings. The Dogon are quite aware of the gaps in their etiological tales, eager to fill them with new stories, and
 Though the principal elements of the Griaule texts are not to be discovered among the present-day Dogon, even as shadowy remnants of a largely forgotten past, nevertheless Griaule and Dieterlen did gather some confirmatory data during their field research in the Dogon area, mainly in Sanga. My expose by no means implies that the texts are to be regarded as forgeries; nor are they the result of an overly active imagination on the part of the author. The data as recorded in both texts did stem from a particular field situation. The question is how these texts were produced. In this tentative reconstruction, I accept that an anthropological account is a story, a

tale about tales, constructed by the anthropologist and his collaborators-the product of a bicultural interaction. The quest for the origin of this particular seen no particular reason for any fundamental distinction tale about tales, then, falls into two parts: What is special between things learned from their Dogon and their father and a father, ancestor of us all, once drank too much beer, and in his intoxication, slept with his genital exposed. Of his two sons, the younger one ridiculed him, while the older one, walking backwards, covered his father. As a blessing the older, respectful son became white and rich, the younger poor and Dogon.

from newcomers. In their view, hierarchy and seniority

supplementing their information with data from his
are based not upon the content of the tales
or upon the own
notebooks, dismissing them when
they failed to
amount of knowledge but upon
the history of settle-
complete their tasks. Of course, much of
his is more
ment. Consequently the arrival of new tech-
niques and
idiom than field reality. Though Griaule de-
scribed his
tales can in no way upset the
fundamental relations on
the escarpment.
dealing with the Dogon in this way,
this does not preclude his having had
relations of a different kind with some
of them, notably with Ogotemmelé. In DE
the an-
To this culture came Marcel Griaule, and

after extensive surveys he settled in Sanga. A museum anthropologist is the student, to be taught by the master. In fact, he was oriented to the study of material culture, Yet even in the "series of meandering talks" that make though his real fascination was with religion. One of his goals, already stated in his earlier works, was to show that African cultures, contrary to current European (and especially French) opinion, enshrined philosophies equal to the best found in classical Greece or India: "this condition, that of the theatre (Clifford 1983: 139). The conceptual structure . . . reveals an internal coherence, a notion of fine equality of roles, of forced interaction between secret wisdom, and an apprehension of ult

imater realities
tween partners, and of concealment of true
eselves and
equal to that which we
Europeans conceive ourselves to have
attained" (Griaule and Dieterlen
1954:83).

purposes lie
at the very core of Griaule's fieldwork para-
- digm. Here, Clifford's argument can be
supplemented. The Dogon, too, have
a greater than average sense of
Other preconceptions were part of his
baggage, too.

One had to do with the intercultural validity
of the no-
theatre. Their culture, especially in the ma-
sk complex,
tion of mana, which among the Dogon
he identified in the notion of nyama. Mana
was an important topic of discussion in
French anthropology when Griaule set
out

for the field. Mauss, his teacher, used it as a ubiquitous explanatory concept, and Griaule expected to find it. He was convinced that there was a coherent and deep explanation for sacrifice, and he did not content himself with the explanations given by his informants (The process of probing can be illustrated by his battering question, and prestige, ranked high in Dogon eyes. In contrast to "Who comes to drink the blood of the sacrifice?", one of his crucial leading questions in the interviews with Ogotemeli.) His interpretation of sacrifice hinges on the notion of nyama. The use of this concept enabled him to develop a pseudo-emic theory in which sacrifice of the white man's mission civilisatrice, which pro- was hardly linked with social structure or interpersonal voked a conflict with Leiris (Leiris 1934), must

have
conflict, let alone with change, but
directed to the accumulation of a
supernatural principle, Mauss's mana.
Another leading idea was his view of a
culture as a
cryptological system. Surface phenomena
had to be interpreted, made to yield
ever-deeper levels of understanding,
mentions "son opinion a été faite au travail"
(Lebeuf
standing. Symbols were signs of a
hidden language open
only to the initiate (Sperber 1975),
and he evolved a multi-
layered theory of symbolism to
accommodate the awkward
fact that there were several "ultimate"
revelations.
In Griaule's view, any culture harbours secrets
that may
not be revealed directly to an observer; cultural
defences

phal, they do characterize the way many D
ogon see him have to be breached.
even now: as a forceful personality, in a
situation of

One
consequence of these assumptions is
that Griaule undisputed power, with a
clearly expressed preference
perceived fieldwork as a
military operation (Clifford
for specific information and his own
ways of getting
1983:132) with the explicit goal of
"penetrating" cul-tural
defences, forcing the revelation of
mysteries and the unraveling of the
codes of the adversary. Like any
assault, fieldwork has to be
total, involving many individual attacks
on the cultural stronghold. His DE is
quite clear on this: in the
opening chapters she describes
the fieldwork setting as a military camp wh

ere his vari- research was a matter of "expeditions," focused field work with subalterns engaged with the "enemy" each in his or her stays with teams, each lasting up to three months. He does this in a particular fashion and with appropriate tactics. Griaule's dealings explicitly defend this practice (Griaule 1957) as a means with the Dogon of Ogol (not with Ogotemmeli) sound of catching one's breath for the informants as well as high-handed today-correcting informant's mistakes, the ethnographer Dieterlen has followed the same practice.

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up the core of DE, Griaule is very much present as an active agent. Clifford cogently argues that for Griaule both these roles are part of an encompassing definition of the field.

is very much a performative one, in which the public person dominates the private one and the main source of social recognition is a splendid performance in rhetoric and dance. So, for their part, the Dogon blend well into this definition of the fieldworker's counter, playing their part with creative intelligence. In those days, inevitably, Griaule was part of a colonial presence, and the white man, endowed with power many colonial anthropologists Griaule in no way tried to diminish this ascribed status but rather capitalized on it. Collecting masks and other objects was easy: the objections of their owners could be overridden. His view served as a rationale for both his fieldwork and his collecting practice. His position of power was comple-

mented by a strong personality, with firm convictions and clear preferences; Lebeuf, though hardly criti-

i987:xxiii). Dogon who worked with him (or should one

say "for" him?) still comment on his impatience: "Griaule was always in a hurry, allowing neither himself nor us any time." Though the stories that circulate in Sanga of Griaule's shitting an informant are probably apocryphal, it is Griaule's

fieldwork organization was characterized by

a long series of

short field trips, intensive use of a limited number of informants and one

"informant principal," limited

command of the Dogon language, and a multidisciplinary or at least multiperson approach. His

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tic to this day. Informants were usually paid, and therefore they gained not only prestige from close association with the white man but also a sizable income in the slack season. The research team operated from a venue close to the tourist hotel of Sanga, formerly a government rest house, later a research house owned by the CNRS, and now the home of Madame Diete. Its situation outside the village perimeter of Ogol (one of the largest villages of the Sanga complex) does allow for interviewing informants but is not well suited to participation in village life. But then participation was not the model of Griaule's

hubristhatmaylurethemintoridiculously
detailedde- fieldapproach.His
confrontationasstyle,evidentin both
scriptions.The otherreason is that
naming becomes a DE
andhisfieldworkmanual(1957),notonlyp
robably
game:itisfuntotrytofindingenious-and
sometimes bettersuited his
personalityand the colonial situation
correct-names for new objects.
Afterwardsthey ac- but also was an
integralpart of his definitionof this
knowledgedto me that it was not at all
necessary,but formof culturalcontact:
a mutual theatricalperfor-
theydidhavea goodtimedoingit.
mance, with
inevitablebackstagemanoevresand
hid- Such a game must have been
especially interesting
denagendas.Clifford'sanalysisisconfirm
edbythein-

when it became a secret language among informants. Information I received from members of his Dogon crew susthe foreign researcher. Here the informant's heatri- of long standing. For them Griaule was- and still is- a cal definition of fieldwork, as of Dogon culture itself, figure of slightly more than human proportions, it than reveals itself. Judging from the reactions of the old Gri- uncanny insight into the hidden thoughts and motives aule informants, uch a situation, in which they eventu- of people and- especially- the whereabouts of caverns, masks, and statues. "Like a binuge'inu (shaman) he went through the mountains straight to the place where it was hidden," a Sanga informant told me.

ally gained the upper hand, had a strong appeal for them.

In the days of colonial supremacy, the chance to control

the information flow balanced the scales of power.

This confrontation as a style, on a more epistemological level, rendered his

approach more "etic" than "emic." He

confronted his informants with items, be they artifacts, plants, animals, or stars,

and expected them to provide

adequate information immediately. For

instance, in his research into insect classification, insects

were collected and presented to his infor-

mant with the explicit expectation that

they would have a different name

for each and every species. One of his

informants told me, "He

thought each keke' (cricket) had its own

Dogon name, and he did not stop."

And that is what he

got, one name for each and every insect: not just a bojo keke' (dung beetle), with two varieties, red and black (these are indeed differentiated by the Dogon), but a "horse dung beetle," a "donkey dung beetle," and different beetles for the dung of black monkeys, elephants, hyenas, turtles, and - closer to home - chickens and goats. Creativity cannot be denied to these informants, they could engage in harmless games in which informants distinguished between a "beetle for the dung of bulls" (na jinu bojo keke), a "big horse dung beetle," and a beetle wallowing only in the dung of grey horses (sopurugubo jokekel()) Griaule 1961: 222-3).¹³ tion was produced that did not exist before and a, I

I the while clearly conforming to the white man's wishes. His list of insect names, I cannot help feeling, should have alerted Griaule to what was happening; in fact, he himself in his manual assumes that informants are habitually lying and that the researcher has to break through this resistance (Griaule 1957). Yet, not a shadow of doubt clouds his pages either about the validity of the information or about his own interpretation and cabalistic arrangements. His field technique—presenting informants with as complete an array as possible of fetich—This kind of overdifferentiation and naming 24 different species of dung beetles can surely be called overdifferentiation—can only be produced (and believed) if there is a strong conviction on the part of the researcher that Dogon culture is

virtually limitless and
disposes of universal knowledge. Of
course, it is also the
product of the inability to take on anans
wer and, for
that matter, an unwillingness on the part of
the informant in order to elicit a
presumably endlessly detailed
cultural response - was also used to
investigate Dogon
knowledge about astronomy and
human anatomy, Griaule (1987:9) calls it a
"formidable composite
extremely productive." Griaule
deploying star maps and
anatomical models.

13. In a semantic analysis of this very
article Calame-Griaule
must disappoint the researcher. Some
things similar happened to me when I
was looking into colour terms. Using a
standard colour chart, I had my
informants name

the various colours. Though I pointed out to them terms. "they regarded it as their duty to name each and everyone of the 400-odd colours on the chart. This insistence stemmed from two sources. Given their general fascination with objects, there is a Dogon conviction that they should in fact be able to name and classify anything that comes their way, a kind of mild cultural Using performance to ridicule the white man, by the way, is not at all uncommon in Dogon culture. For example, there is a mask representing the white man, clothed in pantaloons and shirt, the head covered by a huge wooden mask painted a fiery red with long wavy hair, a wild flowing beard, and a hooked nose. In the dance in Griaule's day a colonial officer was imitated

writing small money notes for the audience and saluting when he received his "taxes." In our postcolonial days the tourist is imitated; the same mask operates with a wooden "camera," forcing its way through crowds in order to get a good shot. Especially interesting is the Sangava variant (MD, p. 583): here the white person sits on a chair, with two Dogons sitting on the floor; waving a notebook, the "Nazarene" asks the silliest questions: the mask of the anthropologist! This is not to say that in the case of the insects—the Dogon informants will fully mislead Griaule, just that

Griaule's critical information, including all of DE and (a situation facilitated by his status as a lineage elder RP, came from a few informants with whom he

had of Ogot). Some of the most recent interpretation(s) worked intensively and for a long time. For Ambara, Heusch (1987) stem from him; his death in 1987 was a with Y6b6n6 the main source of RP, this is clear enough: severe blow to the ongoing research. Ambara, the central he was first recruited in 1931 (RP, p. 209), worked with figure in the RP as both informant and interpreter is, and - Paulme (1940:13) and for Leiris (1948:ix), and continued other story. Paulme mentions his ingenuity and description to work for Griaule. Ogot Emmeliseemsto be an exceptional acumen and marvels at his capacity for creative invention, as according to DE it seems as if he invited Griaule to come to him.

without any previous contact between
cise, but the interpretation he
spontaneously provided the two.
However, according to Kogem, his
interpreter of these customs
hardly ever found confirmation from at
that time, Griaule had
worked with Ogotemmel for
three consecutive stays (over three years
) before the war,
long before the famous conversation took
place. Other
informants are reported to have
consulted with Ogotem-
meli in their dealings with Griaule. As a con-
sequence,
low him to work with Griaule as an interpret-
er. A. C.
Ogotemmel knew very well what Griaule
wanted to
according to a later interpreter, a *san adult* A
mbar was heard. Lebeuf (1987:xxv) as a
consequence, compares unwilling to

share access to the Nazarene with other Ogotemmelito Hesiod. As Lettens has suggested, the Dogon, refusing also any translation help from the intermission of World War II, which imposed a six-year -younger- Amadingue. hiatus for the researchers, might have heightened the tension when they returned to the same informant after all that time, expecting to find new riches. The combination of the Dogon orientation to providing information and Griaule's research organization, approach, and personality created a fieldwork culture of the "initiated," both Dogon and Nazarene. The product was a Dogon culture geared to the expectations of the principal researcher, a culture governed by myth and cabbala, whose "real secrets" were known only

to the very few. The result is neither Dogon nor "Nazarene" but a curious mixture of the two, bearing the imprint of a European view of African culture while at the same time testifying to the creativity of the African experience. It is definitely not an individual fraud. Most of the people concerned - Griaule himself, Dieterlen, and at least to a considerable extent his close informants - believed in it more or less implicitly.

Despite the collective aspects of this creation of a mystagogical Dogon culture by the interaction of researcher, informants, and interpreters, Griaule himself is very much present in the analysis too. The closing chapter of DE, where Griaule - unaided by any informant - links the cosmological

system produced by
Ogotemmeli with the zodiacal signs of We-
stern astrology (Griaule 1948),
may serve as an example. Dieterlen's
informants and interpreters today say
that Griaule exaggerated, even
though they are on the whole not
overly
aware of the publications in question. It would
be highly
improbable that Griaule, armed with strong
convictions
as he was, would refrain from stressing his
own interpretation in his
publications, which is, after all, the
right of
any anthropologist. But this aggravated the
fundamental problem that even the
people most intimately associated
with him often do not recognize these
writings as valid or as
relevant descriptions of parts of Dogon
The interpreters were crucial in this process

ss, as Gri- culture.

aule continued to work through them.

Kogem and Amadingue were in the course of the inquiries transformed from translators into

informants. Kogem, a young boy at the time of the Ogotemmel talks, did not remain an interpreter but with the help of Griaule en-

tered the army and eventually attained the rank of cap-

Griaule's death. Her influence on the book must have

been great. In the latter part of his life he presented himself as an initiate in Dogon thought, considering Ogotemmel's revelation as sacred truth. He liked to view and present himself as one of the old men of the Dogon, one of the very few wholly initiated (he died in Bamako in 1987). Thus, he never felt at ease with the cosmological myths recorded in RP,

which stemmed mainly from north through
but had to be trained (elven). He was
quite right. But
Ambara. Short of condemning them as a
construct, he
with the death of both the main
sources of myth con-
expressly considered them peripheral at
best. After all,
struction and Griaule, the prime mover, the
corpus of
they did undermine his expertise. A madin
gue, serving as
myth remained largely as it was in 1956,
though not all
a young interpreter before Ambara, beca
me an informant
the Ambara tales were included in RP. Diet
erlen is still principal and gradually also
developed into an initiate;
he used his
considerable intelligence and
knowledge to 14. "Les

information d'Ambara concernant les coutumes etalent help Calame-Griaule with her dictionary (1968) and so-assez exactes; mais l'interprétation qu'il fournissait spontanément ciolinguistic research (1965) as a full-blown informant, des ces coutumes ne trouvait presque jamais confirmation auprès albeitha superior command of the French language des autres habitants du village." VAN BEEK Dogon Restudied | li55 the other inhabitants of the village" (Paulme 1940:566, my translation).⁴ At the time of the RP information, 1950-55, Ambara was established as a mature Dogon elder, whose French, though far from perfect, did al-Griaule died in 1956. Since then no new revelations have been forthcoming though Germaine Dieterlen has

continued yearly research trip to the area.
a. The promise of the title page of RP
("Tome I, fascicule I") has never
been fulfilled. Dieterlen's co-
author published RP after
been considerable. She sought new
revelations but could not find anyone
with the same "cosmological exper-
tise." Just before his
death, Amadigue confided to me that it
was impossible to find anyone who
knew a cre-
ation myth. Discussing the situation with
Dieterlen, he had remarked that good
informants could not be found

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working on the second volume, in which the
contribution

continued to produce totally new tales. One clear
instance

that of Amadigue are added to the corpus

s. The main is the Sirius story. The 1950 article is significantly different from the Griaule team since 1956 have been either re-laborations on the existing myths (Dieterlen 1962), attempt to integrate DE and RP (Palau-Marti 1957, Dieterlen 1989), or additional ethnography RP. Furthermore, her comparable drawings do appear (Dieterlen 1982). It is worth remarking that in the latter book Dieterlen has returned to the pre-Ogotemmel mode of ethnography, describing a facet of Dogon culture not fully recorded before. This book resembles her early writings (up to 1950) much more than her handling of Griaule's revelations and is a solid piece of ethnographic description. The Myths as Bricolage Clearly the myths in the two texts do not

emfroman

endogenous Dogon tradition. Yet, even if they have been constructed in a peculiar interaction between the parties in the research, the question of where the tales come from remains. Whence did the creators of the texts derive at least the elements of the myths? In answering this type of question, I have to speculate.

perhaps they receive very different explanations.⁵ It seems that remembering a story (and elaborating upon it) is much easier for informants in an oral culture than recalling a drawing with captions.

An important source for Ogotemmeli's bricolage seems to have been the Dogon ewene (traditional stories).

Dogon know hundreds of these stories (Calame-Griaule 1987a),

which are either cited in public speeches or related in their own right. Among the

many Dogon stories that may have inspired Ogotemmeli are the tales of the twins that generated the rainbow, the miraculous tree, and many others. A clear case is the story of Ogo hiding in a woven (Mossi!) basket (RP, pp. 178, 179), which is a well-known one told by the Dogon with the rabbit instead of Ogo as its hero. As the stories are usually distributed far beyond any ethnic borders, tales from other groups (Bambara, Sonray, Bozo, Mossi) have contributed too. A few items may be derived from song texts.

First of all, neither DE or RP contains a real text. This fact, little appreciated in the commentaries, is of crucial importance. Myth throughout the world are stories told. First of all, his knowledge of

the Malian cultures, not to an audience. Not so here. DE is a discourse, an inter-
tably the Bambara and the Sonray, was important. He change, not a mythical creation story. Similarly, RP is spent considerable time outside Dogon country, partly not at all - my account of it has simply made it in Bamako, the capital of Mali, and used so many models look like one. In fact, it consists of a sustained ethno- that may be traced to these cultures. Indeed, Griaule's graphic commentary on signs, symbols, and drawings and Dieterlen used the self-same Dogon informant as and interspersed with isolated statements from informants interpreted in their researches in these neighbouring and borrowings from folktales. The authors themselves cultures (RP, p. 9).

Ambara's French education-his
acknowledgetheabsenceofastoryline(R
P,p.15) but
studyabroadaswellashisschoolinginSa
nga--fur-
nishedhim
withyetfurtherculturalmodels.One
majorsourcefortheRP,however,is
notAfrican
at all. An importantpartofit,as well as
crucialconcepts used in
thetext,stemfromtheBible.The
conceptofa
creationabnihilo,thecreativeword,thet
wocreations, the rebellion of Ogo, the
concept of atonement (by Nommo),
the crucifixion(ofNommo), the
eightpeople savedin an
arkarejustthebeginning.The storyofthe
redeemingsacrificeof Nommo is even
closer to the Bi-
ble:Nommoissacrificedstandingupright
,armsout-

stretched, tied to a tree (with horizontal branches) with iron: during his suffering he thirsts and is offered a cup of water, which he spits out. After his death (and dismemberment) he is resurrected by Amma and as a resurrected being leads the continuing creation of mankind, the foundation of numbers systems, and the free-floating in a social system. 15. For instance, fig. v of Ig50a resembles fig. 86 of RP, p. 252, do not seem to realize its implications: without a story there is no myth.

In any case, as both DE and RP must have emerged from sustained bicultural interaction, several ways of constructing them and various sources must be considered. On the whole the later revelations (RP) seem to contain fewer Dogon and more foreign elements than the earlier Ogotemmeli ones. DE is

mainly constructed out of scraps of diverse origin. Some elements are clearly traditional. Dlogon: the ants' nests, the central role of the key (ant), twins as a special category (though not that special), the association of binu with the number eight, the number three and four as symbols for male and female, etc. More generally, the preoccupation with sexuality and the fascination with objects are genuinely Dologon, as is the importance of speech and the metaphorical (RP, pp. 183-90). It is astonishing that the biblical origin of the word "T" though the gap between DE and of these tales has never been noted either by Griaule. RP is very large, the method of reasoning is much the same. A continued fascination with twins, an elabora-

tion with any object in the Dogon
sphere that characterizes DE
are found throughout RP as well. It is significant
that the style of "bricolage" is very much the
same but the net result, the
"message," entirely different. The
cultural interaction of Griaule and his
informants con-
where it signifies something totally
different ("separation of the
twins"), while fig. xi of fig. 5 ob-
more or less reappears in RP, p. 63, fig. 2,
as "the table of Amma," as well as
in RP, p. 127, fig. 28, as "hibiscus."
i6. For the Bambara myths recorded by
Dieterlen the Near Eastern origin has
been commented upon by de Heusch
(1985:168).
ferent from the later RP version. One
major change is in
the drawings: very few of the drawings in
the article,

though crucial for the understanding of Sirius, recurring
With Ambara, new sources and inspirations surfaced.

or by Dieterlen, who is well-versed in Protestantism. 1979). Though this is possible, I think something quite The influence of Bible stories can also be traced in the different happened.

According to Amadique, who earlier works. In MD

Griaule notes the names of the first worked with the team at the time of the revelations by Dogon, recording in a footnote that alternatives were Ambara and Yeb6ne and consulted with Ambara as "Adama" and "Hawa"

(P.46). He gives this information much as the latter would allow, Ambara never spoke in without any

comment, seemingly taking no notice of the biblical (or in this case quite possibly Islamic) connection.¹⁷ Some biblical motifs may be discerned in DE, too, but they are few and their ancestry is more tentative. In any case the Dogon have had ample exposure to the tales of the scriptural religions. Islam has been an important influence for centuries in the surrounding of the Bandiagara escarpment—as an enemy but still as a source of knowledge. In addition to Islam, the Dogon of Sanga have had first-hand contact with Christian missionaries since the early 1930s, in fact the same stretch of time in which the anthropologists were present (and of the astronomical specificities of Sirius, having read

much less intermittently).mbarahad frequentedthe Protestantmission(SudanEvangelicalMission,predominantlyBaptist)since his earlyyouth(thoughhe was never converted)and knew these stories quite well. Some ofhis kinsmennowadaysrememberthevividway in which he could tell them. astronomyduringhis studiesin Paris.Sureenough,his referencesintheRPTotheSiriusssystemall datefrom theseyears.Justas he linkedOgotemmelithwiththezodiacal signs,so it was Griaule himself,drivenby his own convictions,who transformepdo tolo and sigu tolo into a mysteryl,inkingthe astronomicaldata he helped to produce with currentastronomicalknowledge.In that Yet, despiteall the odds and ends picked up fromthe

"treasure" of Dogon culture, from neighbouring civilizations, and from Christianity and Islam, much of the repertoire of the Griaule circle of informants interpreted these myths consisted of new, innovative creations by remarkable people combining great intelligence with a creative imagination. They managed to create fascinating and coherent mythical accounts, thus conveying their own worldview, stressing those aspects that interested the researcher, and casting off the shackles of social reality. Besides new story elements their principal and quite astonishing achievement is the construction of a system—a close integration of elements hitherto

unrelated. As Father Kerdran, a French Catholic missionary who has lived most of his long life in Dogon country, marvelled, "C'est 6tonnant comment ils toujours rejoignent leur pieds."

Finally, despite the genius of the Dogon in building a mythical edifice with bricks of very different origins, the influence of Griaule himself in the representation of

Dogon mythology cannot be overlooked. His influence

in both the production of data and their interpretation

is of foremost importance. The most haunting and elusive of all

Griaule's statements will serve as a final example: the Sirius double-star system, often called the Sirius mystery (Temple 1976). How could the Dogon impart such detailed astronomical knowledge to

Griaule? Some astronomers (Pesch and Pesch 1977, Ovenden 1976) have commented upon it, stressing the fact that these revelations closely corresponded with the knowledge available at that time in astronomy. It has been suggested that an occasional astronomer touring the area furnished the Dogon with this knowledge (Sagan 17. Goody (1987:129) does acknowledge this aspect of Dogon culture, but he attributes it to the influence of literate culture; he long-established Islamic centers of Djenne (instead of Mopti) and Timbuctu. stars after his death. Though they do speak about *sigu tolo*, they disagree completely with each other as to which star is meant; for some it is an invisible star that

should rise to announce the sign, for another
it is Venus
that through a different position appears as a
sign to the lo. All agree, however, that they
learned about the star from Griaule.
Summing up, the Dogon
ethnography produced by
Griaule after World War II cannot be
taken at face value. It is the product of a
complex interaction between a strong-
willed researcher, a colonial
situation, an intelligent and
creative body of informants, and a
culture with a courtesy bias and a
strong tendency to incorporate for-
eign elements. The tendency toward the
creation of increasingly "deep
knowledge" shows itself much more
towards the end of Griaule's life, with
a decreasing amount of "Dogon-
ness" marking the texts. Four ethno-
graphic periods can be discerned: pre-
Ogotemmeli I, II, III, IV, and post-

Griaule. The first period is characterized by valid description, the second and the third by the creation of a culture that creates culture, and the fourth by a return to descriptive validity, partly through a rehash of the revelations, and, we may hope, by the publication of RP's second volume.

The final question, however, must be to what extent Griaule managed to remain unaware of the problems outlined here. It is hard to understand how someone who warned so eloquently against inventive informants remained naive about what was happening between him and his informants. The other ethnographers who

i8.

John Hawkin of Brigham Young University ingeniously suggests that the

French words generation and giration
(orbit) may have been confused.

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terms of a double-star system. What he
did speak about

always, according to Amadingu 6, were
two of different "generations" (8 to 9;

the French translation is his),

meaning (and pointing out) two adjacent
stars in the sky, which were to be

considered as father and son to Sirius

as a "grandfather." These stars, as Amadi
ngu 6 pointed

them out to me, were the two other stars of
the Dog constellation. If this is so,

then Griaule must have inter-

preted the information given by Ambara
and Y6b6n6 in

a different fashion, as a

system of double and triple stars. The
point is that Griaule himself was

very much aware

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worked among the Dogon, such as Leiris, de
Ganay, and Paulme, must be
reckoned better ethnographer than
Griaule; their contribution still stand.

A clear explanation of why Tireli is so
typical a Dogon village that there was
no need to study the range of
intracultural variation is missing, as are
detailed life histories of his key Dogon
informants and a discussion of his own
biases. This is

especially strange because he
himself raises the issue of
anthropological constructs and
informant accuracy. It looks as if no
improvements

have been made in anthropological fieldwork
procedures

over the last 50 years. Only when we have
ethno-

graph on the Dogon that he has promised

will we be in a position to judge who is right about what.

It is possible to judge from his own writing that Gri-aule might have preferred to be evaluated as a creative writer rather than as a painstaking and patient scientist. After all, he did choose a format for the DE (the RP format is not specifically his) quite different from that

of the usual ethnography, adopting a literary form that had already brought him some success through his

Abyssinian novel *Les*

flambeurs d'hommes. His was a sympathetic project, aiming at the vindication of the African in the eyes of the European. His primary goal was never just to understand Dogon behaviour but to prove a point about African thought. And so he did,

though in a different way than he thought; claiming to 401 Wilshire Blvd., Suite 400,

Santa Monica, Calif. write
ethnography he offered anthropology a
glimpse 90401-145 5, U.S.A. 17 X 90
into the highly intriguing territory between
fact and fiction, the realm of created cultures, European
as well as Ethnography and collage
have much in common. Both
African. At the rim of the science of man, he
embarked
are constituted of fragments or pieces of a
whole that, upon a
veritable journey into the realm of intercultural
when assembled anew, have
decidedly varying affinities
to the original. Furthermore, with artists,
significant
events in ethnographers' lives often influence
their oeuvre, giving rise to
major changes in style, subject, and
fiction. Though the DE
and R Revelations may not be regarded as
documents, they are outstanding

as documents humaines, tribute to the conviction of a European and to the ingenious creativity of an African point of view. As van Beek points out, the changes in people.

Comments

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Griaule's publications from the early, generally empirical works such as *Masques dogons* (1938) to the later and far more

abstract philosophical tracts such as *Dieu d'eau* (1948) and *Renard pa'le* (1965) are very striking. Van Beek's analysis touches on a number of critical themes in Griaule's work, most important the presence or absence of comparable contemporary traditions and the unique insight offered by

Griaule's "informants."
My own recent research (1987)
on a linguistically related
culture, the Batammba ("Somba")
of Togo/Benin, and
inquiries into the field methodologies of M
elville J. Her- skovits (Blier 1988a, 1989)
suggest that such investiga- tions
often offer key insights into
fieldwork perspec-
tives and methodologies. Several factors
arising as much
from Griaule's life history as
from his field methods (the
focus of the van Beek
essay) or literary orientations (an
important theme of Clifford's work [1988])
strike me as germane to the discussion.
The Netherlands 4.XII 90
Following on the success of Freeman's
attack on the
classic studies of Margaret Mead, van Bee
k presents the

professional anthropological community with yet another attack by a second-generation ethnologist upon the original and classic work of a first-generation one, conducted some 50 years ago and at a very different stage of development of the discipline. Hindsight is of course 20/20, but fault finding and blame fixing a posteriori are not the same as substantively increasing the breadth, choice of direction in his Dogon work, in my view, was scope, and depth of extant ethnographies

. his early idolization of explorers W. e know of this inter-

In assessing van Beek's article we have to ask whether it stems from both his 1945 book *Les grands explorateurs* it enriches the corpus of data or expands our insights

(which proved popular enough to be reissued

ued in 1948)
and his eulogy of Victor Schoelcher (1948: 32) comparing him to Alexander the Great, who "had the dream of mingling East and West and realized it for himself." Griaule's fascination with explorers, it might be argued, led into the functioning of Dogon culture or whether, in contrast, it merely reflects unrecognized changes in Dogon society as a result of intensive acculturation and perhaps bias in the choice of informant known to be knowledgeable in the subject of interest. That van Beek failed to obtain him to chart an explorer's life for himself. Accordingly, information confirming that obtained by Griaule 50 years ago he participated in the greatest French exploratory years ago does not a priori mean that Griaule

le's informa-
deavor of the century, the Mission Dakar-
Djibouti, re-
tion did not obtain at that time. His
article is not scientific, because he does
not pro-
ceiving in the end the Legion of Honor.
It is interesting in this light that his
early book *Les flambeurs d'hommes*
(1934), at once travelogue, fantasy, and
popular account of
vide us the information we need to
evaluate his state-
ments; there readers simply have to believe them or not.

a trip to Ethiopia and winner of the Prix Grin-
goire, p-

SUZANNE PRESTON BLIER

Getty Center for the History of Art and
the Humanities,

Youthful ambition and
early rewards clearly have sig-
nificant impact on

life histories. Critical for Griaule's

appears to have served as a model for *Dieu d'eau*. It is dogons. Dieterlen's life and intellectual history will be similar in style, syntax (including the distinctive third-doubtedly need to be examined more thoroughly with person reference to himself as "the European" or "the Whiteman"), and subject, although it traces a track through mythical time rather than geographical space. Griaule's comments in the introduction to *Flambeurs* are of considerable interest in situating both this work and *Dieu d'eau* (1935:xi-xii): scientific publications are generally intended for specialists who are the only ones to profit from

them, if I may say so;
scholars rarely consent - moreover
they do not always have the time or
the material means - to write for a
general public; . . . as far as
ethnography is concerned, a science
that is above all living and as
the public subsidizes directly official
missions, it has seemed to me
possible, even necessary, to
descend the proud slopes
of erudition and to present to a
greater number of readers a
readable work.

respect to Gri-aule in the future.

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This is

certainly not the first critical analysis of Gri-
-aule's works, but what is entirely new,
important, and remarkable about it is

that it comes from a field ethnologist and is the product of 11 years of research among the Dogon thus "revisited" in depth. Having myself spent 10 years working among the Dogon, I am struck by the degree to which van Beek's analyses coincide with those that I have gradually arrived at. Given the shortage of space, I will orient my comment around several issues raised by his text that seem to me quite essential.

A second important factor was the Second World War. While Lebeuf (1987: xxi) discusses Griaule's participation in World War I in considerable detail, he never explores his political concerns or activities during the period of the Vichy government. Whatever these were,

ethnography (in particular Masques
dogons) whose data Griaule appears to
have been sufficiently affected by
remain valid today. The second
corresponds to Dieu then that his
subsequent writings are strikingly differ-
ent, and here van Beek analyzes
very well the condi-
tion from the prewar ones. The
postwar material displays
a transition of development of a
body of knowledge of which,
an early obsession with rationality, order, in-
tellectualiza-
tion alone among Dogon, Ogotemmeli seems
to have been
a transition, and pacifistic values. Whether this
was there as a repository-
since neither van Beek nor Inor anyone
grounded in feelings about his role vis-
à-vis the Vichy
government or anger and frustration at
a world gone awry is not clear. Some

insight into this issue can be gained from Lebeuf's commentary on Dieu d'eau's comparison of the Dogon to the civilization most clearly identified with the ideals of democracy, peace, and order, and those of Griaule I can confirm the validity of all but namely, ancient Greece (1987 :xxv, my translation): 'the Dogon "live within a cosmogony, metaphysics, and religion which put them at the level of ancient people and which Christology itself would profit by studying." This work was furthermore written with the aim of "putting before the eyes of the non-specialist public, and without the usual scientific apparatus, a work that 2-those on the role of the ancestors and the position

of the binu, for which my findings contrast with his.

ordinarily is reserved only for scholars; it moreover

pays homage to the first black of the Western Federa-

tion that of esoteric knowledge revealed only to a

tion to reveal to the white world a cosmology as rich

few great initiates but that of historical or current events as that of Hesiod."

that are considered shameful instances of conflict, as

A third factor is

the influence of Germaine Dieterlen,

beginning with *Masques dogons* but

especially pronounced in *Dieu d'eau*

and later collaborative works (of

which there are many in the 1950s)

focused on Dogon

(serious

transgressions, betrayals, wars,

massacres) or

i. I

have worked with the Kolum Karamb6 Dog
on of the Bandiagara
divisions since October 1979.

For the past three years I have also
worked, in collaboration with Bruno
Martinellia, among the Gye-
and other Sudanese abstract systems of
thought. Inter-
estingly, these works are more similar in st
yle and syn-

sum Dogon and the Sigu6 Tellem of Yateng
a (Burkina Faso) and

tax to Dieterlen's earlier writing (1941)
than to Masques

the Gurum Dogon of the Korocircle. This lat
ter research deals

i. The quotations that appear in
this citation seem to derive from
ers, willingly lent himself to

the tedious verification of facts that
the early French introduction to no Dieud'ea

u. I was not able to get evoked nothing at all
for him or the others present. What is more,
a

copy of this version, and the English trans-
lation published by

the origin or founding myth that I have been
enabled to gather up to

Oxford University Press for the Internatio-
nal African Institute in

now contain nothing even remotely rese-
mbling the central events 1965

does not carry this introduction.

and personages of the Renard pale.

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The diversity of Griaule's oeuvre calls
for a division of it into three periods. The

first of these, represented by

the works prior to 1948, is

characterized by descriptive

else has ever found anything like it. The

third period is represented by the

Renard pale, which remains alto-

gether strange and

entirely unverifiable in the field,²
whatever the Dogon
region investigated.
Of van Beek's 19
points of difference between his data
Among the
important cultural traits identified by van
Beek but largely ignored by Griaule I
would underline the obvious
desire of the Dogon
for collective harmony and consensus
that is striking to the participant ob-
server. This fundamental social value is
directly linked to secrecy and to shame.
The domain of secrecy is in-
with settlement history and local group for-
mation.².
I too have several times attempted to test at
Kolountangaw, here
the old priest of the babinu, accompanied
by several old men, hunt-

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present(overland,women,orsorcery)C.
ompetitionand
ward(andsubtle)way.Douglascontinues
:"Ihavesaid
rivalryareperceivedas
threateningtheideologyofcon-sensus
and are usually
criticized.Indeed,theycan onlybecome
manifeston certain special occasions-at
the
timeofmaskedorfestivedances(onthep
ateauandthe
toobserveanycontradictionbetweenide
alandactual"
Bandiagaraescarpment)ortraditionawlr
estlingmatches(p.23,myemphasis).Isth
is,however,reallywhatisat (onthes6no-
Gondoplain).AsvanBeekhasseen,what
stakeinvanBeek'sendeavour?
Icannottell.
is secretis essentiallyanythingcapable
oftarnishingtheimage ofunityand

consensus that, above all, the Dogon attempt to impose on themselves and others. Thus shame, one of the most important mechanisms of social control, is attached to the name of anyone who deviates from this norm—who "has a thoughtless mouth" or "says things bigger than his mouth," as the Dogons say. Authenticity, and representation exemplified by the many customs and institutions among them, the joking work of Clifford has helped us to treat "truth" as a critical relationship among clans and the conciliatory function called Western notion that became the focal point of a modernity conferred on the four caste groups, give a complete testimony of modern science demarcated by Cartesian logic. By emphasizing the existence, past or present, of serious

sconflictsthat sisingthat"some views
on a culturecan indeedbe ...
noonehasforgottenb,utDogonsocietyis
"acquainted 'truer'thanothers"-
whichcouldberead"myviewis with
shame" and attemptsto conceal
fromthe visitor
anythingthatrunscountertoitsunitaryan
dconsensual
discourse.Thisnotionofshame,thoughn
otspecificto Dogon
culture,constitutesan essential
element of its etiquettethatmustbe
recognizedas seriouslycompli- cating
ethnographicstudy, especially of
settlement history.
VanBeekattemptsareconstructionofthe
conditions
suadedmethatvanBeekhasseriousprob
lemswiththe underwhichDieu d'eau
and theRenardpalleweregen- notion of
"truth" in general and with the critical
eratedandthebricolageofwhichtheyare

the product. achievements of a so-called postmodernist approach in
Very fairly, he shows that this is not a matter of any particular. Why is the Griaule school wrong? Because individual fraud on Griaule's part, and his well-argued the Dogons say so? Or because van Beek says the Dogon demonstration is convincing. But he also shows that, say so?
in terms of its assumptions, method, and techniques,
My second comment is more particular in nature. I do
Griaule's research can no longer be considered ethnography, for they contradict point for point the methods and
van Beek's account of Dogon ethnography. However, in techniques of ethnographic research to

ay. In this connection, it would be illuminating to have the testimony of an ethnographer and to use this presentation to criticize of French ethnologists who were present in the field and oppose work done by others, one would expect to find with Griaule at the time. Finally, I have no objection to van Beek's view that graphic work on the Dogon. The vast amount of visual material and the Renard pale are "intercultural documentation concerning the Dogon, especially that fictions"-a matter of literature rather than of ethnology. produced by members of the Griaule school, is for some reason or other ignored in

spite of van Beek's awareness
of its existence. Why?

Griaule himself made two 35mm films in
1938 (*Au pays dogon* and *Sous les
masques noirs*). Not having seen
either of these myself, I will

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University of

concentrate on the many films of Jean Rou-
ch, the major-

Manchester, Manchester, U.K. 15 X90
ity of which were made in

collaboration with Germaine Dieterlen
and document the Sigui ceremonies.

This work constitutes one of the most
remarkable achievements of visual

anthropology. It not only contributes to

Dogon ethnography but implicitly raises
some of the questions raised above-

questions concerning truth, au-

thenticity, objectivity, and reality. Rouch
himself is per-

fectly aware of some of the problems that van Beek apparently ignores when he says, "The fundamental problem in all social science is that facts are always dis-

Chasms have always existed, for different reasons and in different historical contexts, between French ethnologie and British social anthropology. The British reaction to the work of the so-called Griaule school in general and the study of the cosmology of the Dogon in particular is no exception. One need only invoke Douglas's (1968) review of Griaule and Dieterlen's *Le renard pale* (1965) and Calame-Griaule's *Ethnologie et langage* (1965) to underline what is at stake: "If only the high metaphysical subtlety of the French could be allied with the low You

distort the answer simply by posing the question"

sociological cunning of the Anglo-Saxon" (p.23), she (Rouch 1978:22).

The major problem in van Beek's article writes, pinpointing the problem in a very straightforward way is that he is looking for the same answer to two that the two works under review are based on the Dogon official view of themselves. But they do not seek to relate informant's statements to practice. Thus they fail

My immediate reaction to his

"re-study" was to recall the

Mead/Freeman controversy or the debate over the

different outcomes of various substantial and solid studies

of the Yanomamo. These debates took place in the context of a

critique of positivist anthropology's conception of truth. The

theoretical attention to objectivity, 'truer' than others"-van Beek appears to ignore these recent debates while demonstrating his awareness of them. Apparently they are the result of the "postmodernist approach" that in his terms is a disqualification in itself; unfortunately we are not given any definition of this approach or any reference to the "extremes" of it that he rejects. Additional readings of the article per-

fundamentally different questions. My problem is that fiction as ethnography. For there to be any case against it becomes a question of trust rather than a question. Griaule the attack has to allege that his creative invention of truth. In whom should I trust, van Beek or Griaule/ tions in some way bamboozled the anthro

pologists. The Dieterlen/Rouch? Van Beek's arguments lead me to article describes how Dieu d'eau dazzled the French in- think that Griaule and he are posing the same questions telligentsia, psychologists, art historians, writers, and and that the difference is answers simply that one of filmmakers and virtually created an industry and at our- them is wrong. It might prove fruitful for readers both is trade around the idea of Dogon culture. Such attain- Griaule and van Beek to determine- to paraphrase ment of high fashion is not something that professional Strathern (1987)- to whom we should attribute the honor- anthropologists would normally envy or admire. If that

ourofhavingproducedthemorepersuasi
vefiction.

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66QA, England.8 X 90

was all that happened,therewould be
little to write about in CA. For Griaule
to need to be debunkedthere has to
be

evidenceofmistakenprofessionalsuppo
rtof his views. All that can be
musteredon this score is

"Anthropologistshave
reactedmorecautiouslyto this
continuingseries of Griaule-
Dogonrevelations,though manyhave
cited the material.A special
conferenceon this type of world view
resulted in African Worlds (Forde1954),
which containsan articleby Griaule
and Dieterlen(1954),
thefirstattemptata synopsisofthe new
'Dogon cosmogony.'" What
conference?African

In CA a well-known anthropologist agrees to be put in the dock, with a right of reply to criticisms that are formally levelled against this work. In this case Marcel Griaule has been dead and most of his students retired for a rather long time. As it stands the review proposes nothing new: the allegation that the Dogon and the Fa-World was planned without any conference as a third mous French anthropologist colluded to invent an extraordinary mythology that had more in common with ancient Greek than with African civilization is very old and, in the nature of the case, unanswerable. Anthropologists have a hundred ways of misrepresenting different traditions of research to communicate with

deliberately, unconsciously, a lot, a little. The deviation each other. from strict standards of field reporting by the Griaule

Because it is laughable to imply that the wit, irrever-

team had always been excused or explained by Griaule's

passionate desire to redress the balance of West-

ern judgement against African civilization by unearthing a philosophical

system as poetically rich and complex as those of the classics. An

earlier decade saw English-

speaking anthropologists fired by similar concerns about reversing the popular judgement against "savages"-

Malinowski

to demonstrate that in obeying

custom they were not automata, Firth that

that they were capable of economic calculation, Evans-Pritchard that

religious beliefs were not irrational. ent, and very empirical. Daryll Ford should have been one of those swept off his feet by Dogon or any other cosmogony, the rest of van Beek's argument invites criticism. It is such an odd idea to put Griaule's very personal oeuvre to the test of fieldwork that one has to think hard about how it could be disproved in the field. As van Beek is critical of Griaule's question-and-answer methods, he would surely have to think up some other way of finding out whether the Dogon have been as totally misrepresented as he now feels obliged to assert. As far as we can see it seems that he was reduced to reading out large portions of the Griaule-Dieterlen reported mythology to representative Dogon listeners. From their replies he

conclude that the Dogon do not
The charge against Griaule is too much cre-
ative invention. But, as van Beek says,
it would have been a
considerable scoop for the
young field worker to have
been able to have demonstrated that this illu-
strious prede-
cessor was right after all. Nobody needs to
be told of the shortcomings of the Griaule-
Dogon worldview, but he
would indeed be saying something new and
surprising in CA if he were
offering to validate it. Who can read
Dieu d'eau
and not recognize it for the individual ratio-
- cinations of a
brilliant, thoughtful Dogon conversing
with an eager, unsophisticated museum cu-
rator? Van
Beek's wish to justify it would require consi-

derable phil-osophical ingenuity on his part. No plodding, item-by-item checklist would do the trick, as he recognizes when he talks about ways in which the surface manifestation of a myth might be anchored in fundamental classifications.

The argument and style of van Beek's review recall the attack on Margaret Mead and Carlos Castaneda. All three writers gained worldwide popularity and exerted tremendous influence. Mead was charged specifically with inadequate fieldwork, Castaneda with presenting pale, that the water god Nommo is not a central figure in their thought, that the fox is only one among many divinings animals and has no privileged po-

sition in their myths. Since he is very familiar with Dogon, having done regular fieldwork among them for many years, there is no doubt that he can substantiate these and other statements. Moreover, he has already published on their language and religion and a major study of religion is in preparation. The complaint is not that he might be wrong but that he did not think an account of his own field methods necessary for a field evaluation for CA. This problem of a method of disproving a set of personal Dogon interpretations should have earned most of his attention. For example, he ought also to have reported here on whom he consulted. His discussion of the place of secrecy in culture is wanting in several respects. Bellman's book to which here refers is more comprehensive.

Apart from
VAN BEEK Dogon Restudied I i6i
volume in a series with African Political
Systems and
African Systems of Kinship and
Marriage published by the
International African Institute. Forde as
director made it his business to
encourage scholars from very

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secret of initiation and
secret of shame, there is eso-
of relevance to
the history of the discipline and then a-
teric knowledge reserved to
professions and esoteric
ture of anthropological praxis. Despite
the scepticism
knowledge that is not reserved but that is n
ot generally
voiced by various anthropologists and both

ers, the models shared. The readers of CA would surely like to know if of Dogon society expounded in Dieu d'eau and, to a lesser extent, Lérenardpa'le have predetermined much areas of knowledge, such as medicine, sorcery, and anti-sorcery. When Victor Turner needed instruction in Ndembu ritual he found skilled teachers with special professional knowledge. Van Beek would have to conduct a search in the Sangha region in the early 1980s were quite convinced that he had sought these in vain. That would be different, along with van Beek I found little evidence for a very interesting discovery, not immediately credible.

the complex but nonetheless allegedly unified symbolic Does
he not know that in other parts of Africa gnostic
ordering of daily life described by Griaule.
Also, I found
inner circles of knowledge are protected?
It is more general - no evidence for a
concept of nyama or the use of any
generally plausible that some Dogon
should have esoteric
numerical system for categorising objects
and little indication
of occult knowledge than that they should not. So his
visitation that body symbolism is irrelevant to the
interpretation of the spatial layout of houses, compounds,
or villages. I am also
inclined to agree with van Beek that the
system of a prototypical West African culture is

snot found "supernatural" world of the Dogon is far more diverse even by Griaule's students in other parts of the Sudan: than Griaule suggested. Van Beek's description of the it is not Sudanese, it is not even African. To accept this objectives of sacrifice is virtually identical to the ac- would be to denigrate some other well-known work. Calame-Griaule's report on speech categories cannot be so summarily dismissed. It is not true that body-house microcosms have not been found elsewhere: Le Boeuf's Habitation fali exemplifies just that. It is good that van Beek approves of Denise Paulme's remarkably modern and those encountered in the 1980s. His is the first cri- ethnography written ahead of its time. But there is a wor-

tique to consider fully the role of the Dogon themselves

in the process of text creation. His argument here has some interesting implications that are touched upon only marginally, and drawing attention to them may help to set the agenda for future Dogon studies. In the first place, it is not entirely clear whether the type of bricolage that van Beek describes arises from the specific situation in which Griaule's informants found themselves or is much more widespread. If the latter, then

it would be interesting to know in what other sorts of settings sense that he does not know how important are some of his assertions. For example, if the Dogon really do not have the concept of nyama (impersonal force) or

any equivalent, how do they talk about the efficacy of magic and prayer? He should at least tell us what circumlocutions they are driven to use in default. Case histories of disputes settled by recourse to divination were missing in all the Griaule corpus. This British anthropologist would be impressed if he could indicate that case histories form the basis of the interpretation contexts it appears and what its broader significance of the Dogon religion that this book will reveal. Finally, the interesting question arises whether all the work on African cosmology has been tainted by being influenced by the Griaule team. This would write off not just the French Africanists but the extreme

ly empirical
work of young American anthropologists
and art historians – such as
Suzanne Blier. At this point the tables are
almost turned. Van Beek has written what
he thinks is a
definitively negative verdict on
something that no one
thought capable of proof or disproof, with
few weaknesses
of his report raises the question whether per-
haps his first wish might not be
fulfilled: perhaps one could devise a
better test that would vindicate
Ogotommeli and his
European friends, or, after all, more than
reputations are at stake.

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This is an important paper that, as well
as adding to our understanding of the

Dogon, raises a number of issues
might be. My own feeling is that while
the term "bricolage" correctly conveys
a sense of the eclecticism in-
volved in the choice of sources, van Beek's
argument would have been
strengthened had he examined the
power relationships involved in
the production of com-
peting interpretations.
A feature of contemporary Dogon rituals is
the recur-
rent invocation of a concept of "tradition"
to legitimate
particular routine practices and
existing imbalances be-
tween elders and juniors, men and
women. It is precisely because
of their collective nature that these contexts
provide lineage elders with
opportunities to construct
"public personas" for themselves and
other members of the lineage. The

latter, because of their more restricted access to ritual knowledge, are not well placed to challenge the forms these constructs take. Nevertheless, in other contexts both young men and women are able to negotiate aspects of their social identities to their advantage. Thus, for instance, women employ material culture and the organisation of household space to construct individual identities that contrast with the images of uniformity presented in the more "public" arenas under male control (Lane 1986). Again, young men, of what has been written subsequently. Many of van Beek's substantive claims come to me as no surprise. Thus, for instance, although the objective of my re-

counts provided by my own informants. While the substantive content of the paper is clearly important, a more significant is van Beek's explanation of the lack of correspondence between Dogon beliefs and practices as portrayed in the later writings of Griaule

through their increasing participation in tourism, have become responsible for presenting Dogon society to the outside world and thus acquired a means to present their own reading of Dogon culture (Lane 1988).

How can texts collected in such a manner be subjected to critique? Could the informants, insufficiently literate in French, evaluate the published proceedings of these *salons*? Even in the best of cases, could they propose corrections without seeming discourteous

sor incurring
the loss of their interlocutors' generous fri-
endship? As
for the anthropologists, they are obliged to
trust the texts. On returning to
the field, some of us have had
doubts: why do
these mythological treasures always fall
on the same ears?
Have we been unable to locate the
right sources? Have we somehow by-
passed all this knowledge? How are we
to account for our findings if
they do not come from the "patented" in-
formants? How
It is possible, therefore, that there was a si-
milar edge
to the actions of some of Griaule's infor-
mants that moti-
vated their prolonged involvement with hi-
m and influ-
enced the specific form of their worldview.
Without a fuller discussion of the social

positions of these individuals, how these may have changed through their association with Griaule, and some indication of the broader struggles for authority within their communities at the time, one can do no more than speculate. With the passage of time and the death of the major protagonists, could we possibly subject our colleagues' informant to this opportunity has probably been lost. Similar processes can, however, be observed today that could provide us with insights into the ways in which strategies that vary with the audience may generate alternative readings of Dogon culture. In this regard, van Beek's account of the active role of the Dogon in the creation of Griaule's commentaries has not only broken the hegemony

ony of these texts but also laid the foundations for future work.

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Van Beek's article raises a serious problem in French anthropology: is it capable of self-criticism? That a discussion of the work of the Griaule school should once again be brought up by one of our foreign colleagues is highly significant. I can see

several reasons for this: some are due to the well-

known centralizing academic and university structures we have in France, but this is

not what I intend to discuss here. What I wish to emphasize is that the debate is paralyzed by a subjectivization of scientific thought.

With my colleagues: my criticisms, therefore, have nothing to do with the way I feel about them.

Ata

scientific level, however, the research group often seemed to me to be more an initiatory school than a research laboratory. Access to native mythology or religious knowledge, one learnt, could only be gained by assiduously following the teachings of specific local masters, who possessed a secret knowledge that they would divulge with great reluctance only to those who had earned their trust. Thus knowledge of the Dogon religion came to be "confessed" by a very limited set of select informants through whom a corpus was constructed that seems, on examination, not so much a source of discovery to other researchers as one of surprise.

The comments indicate that the problem of Dogon ethnology is still important in African anthropology,

The work of Griaule and his schools since Di
eu d'eau is based on a field approach
that fails to meet all the
requirements that he
himself formulated in his *Méthode de
l'ethnographie* (1957). Working on Mali,
I was as-
signed for a number of years to the CNRS re-
search group
judged as a personal attack. Even today o-
ne hesitates to
cover the country, where I chose to stu-
dy the So-
raïse the issue, knowing that it will damage
the good people. I was also in
charge of administrative relations one
enjoys with colleagues. One can
therefore tasks, and I had nothing but
pleasant relationships
only welcome the publication of van Beek's
work, which
VAN BEEK Dogon Restudied I 163
cross-examination without

offending either of them? What is more, the published materials cannot be subjected to a critical reading. Far from taking the form of verbatim transcription in the native language, they combine translations of brief quotations with paraphrases, interpretations, and commentaries unaccompanied by the critical apparatus that would permit an understanding of the circumstances of their collection. Given that we are dealing with expressions of belief, mythic narratives, or descriptions of rites rather than the explanation of such and such an institution, a corpus of data as precise and faithful as possible should, I think, be a requirement; but it is practically impossible to distinguish between what originates from the informants

and what comes
from the anthropologist. For my part, I
have given up using such materials, even
when they provide information that
conforms to my own theses.

If the material is not presented in its
original form, I think it is because one
would see that, as in most societies
of this region, the myths and beliefs do
not constitute a coherent whole. The
coherence given to them should only be
considered a hypothesis, but in this case
we have an unformulated a priori, an
unquestioned absolute, whereby only those elements consid-
ered relevant are
retained, adjusted, and organized.

When information is treated as quasi-
initiator, out of
reach of the profane, criticism can
only turn short or be
seems to me to fulfill the
critical requirements of re-

search and which publicly invites a long-needed debate that too many apprehensions and susceptibilities have dismissed from our chapels.

Reply

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representing as they do a wide array of opinions. Given a subject as delicate as an attack upon an established reputation and the emotions generated in response to it, several types of reaction are to be expected. One is the indignant reaction, aiming at preserving the reputation of the attacked master. This reaction is absent here but probably will be heard later. A second is the uneasy reaction, pointing out that with

one major pillar of the ethnographic building gone, others are in danger of crumbling as well—one of the arguments Douglas uses. Another is the reaction focused on theory, style, and presentation more than the argument itself. Crawford, is a welcome elaboration of my argument. The only position Douglas, and Bedaux write along this line. Finally, there is a considerable point of disagreement between us might be in the acceptance of the article's conclusions and expansion upon its theoretical and methodological implications; the comments of Blier, Lane, Meillassoux, and Bouju fall into this category, and I will begin with them.

ethnographic details (binu and ancestors), though I think that internal cultural variation among the Dogon might be one factor aside from the inevitable personal styles and

interpretations.

Meillassoux,

another anthropologist quite familiar with the larger cultural region, agrees with my analysis and uses the conclusions to illuminate an internal

French academic problem, the absence of self-criticism. His description of the internal dynamics of research groups as initiatory schools is fascinating and revealing. As he is the first to admit, such self-criticism as he delivers-

Blier brings an interesting thought to the discussion:

the idea of using biographical analysis to establish how significant events in ethnographers' lives may explain changes in their work. She points to three such influences on Griaule, and this amounts to a welcome biographical addition to my argument. Griaule did indeed see

himself as an explorer, and several of the field approaches mentioned fit in well with this self-definition, it raises the question of power in the French academic. For example, the view of the other culture as a bastion and the use of aerial photography. Still, there have been explorers with a less militaristic vision, and Griaule's favorable comparison of a colleague to Alexander the Great is revealing. As for Blier's second point, I agree that the Second World War may have been a turning postmodernist debate—the question of "truth"—and a point for Griaule. Yet, despite the evident change in the ethnography after the war, many of Griaule's convictions and drives can be found before that time, for example, his insistence on myth as an explanation for ritual.

that Rouch's films, made with the collaboration of Dieterlen and his conviction that African societies engaged in ritual, constitute one of the high points in visual anthropology - "deep thought." In any case, the comment calls for anthropology. For me, as for any anthropologist working on more general study of the rifts in academia in wartime Dogon culture, these films - especially the *sigui* in France and one in which the position of scholars such documentation - constitute a crucial source of information - as Leiris would be important as well. Blier's last remark, however, the same problem confronted by the influence of Dieterlen, was also made by review - any anthropological research is evident in visual anthropology of earlier versions of the article, and I may indeed anthropology - the interaction between two cultures.

have underplayed her importance in the construction of Judging from my own experience with filming and from Dogon culture. Of course, the last period of revelations, the literature that, his may be even more poignant in visual that of the Renard pale, was in fact strongly influenced anthropology, as the presence of impressive hardware by her, as most of the works of that era are coauthored. and the strict exigencies of filming impose a consideration- One can but wonder whether Griaule would have published the Renard pale in the same form, given his proclivity for writing for a more general public. But even if Dieterlen was and still is the systematizer Griaule was interactive character of the documentation

on. This holds the motor that generated new revelations. The comments of Lane and Bouju are of special relevance, as they also have done research in Dogon culture recently and in the same region. For them the lack of fit for any film. In any case, the quality of Rouch's films is in my view not dependent on his incidental use of mythopoetical commentary.

The first point Crawford raises is more complicated between the Griaule writings and empiric al data from and quite germane to the general framework. My critique of the field comes as no surprise, and for them too the tique of Griaule's work cannot be reduced to a gap between the ideal and the actual, which might have been

question whether the bricolage that generated many of a critique of the Dogon ethnography up to the Second the Griaule "data" resulted from the specific fields situa-

World War. It is the untraceable ideal that both others mention at the time and then argues that it may be part and here the notion of relativism comes in.

Crawford
of a

more general arena for construction of individual identities. I think he is right. For the informants their close association with the powerful Frenchman must have been an important asset in the village arena and changed their self-images. One can, indeed, perceive just this with the second-generation informants working now with Dieterlen, though I think the effect is tapering off.

Bouju in a way offers a venue for this type of study when he concentrates on the twin values of shame and secrecy in Dogon culture. His analysis of these themes structure. Both the tendency toward person-oriented schools and the hierarchies inherent in the French academic system would be fascinating objects for further study. Crawford raises two problems, my position in the relevance of visual documentation. As for the latter issue, the Dogon are indeed one of the most extensively filmed groups in Africa, and I fully agree with Crawford's considerable amount of Western culture on in this case- Dogon proceedings. Moreover, the selectivity of the camera, the cutting, and the commentary highlight the

rightly reads my argument as - also - a partial critique. One of Bedaux's arguments runs along similar lines; of postmodernism. Indeed, I do have problems with the former as for all of us the proof of the pudding is in the eating. There is, however, no reason to reserve the label merit of the postmodernist debate, I do not think that "scientific" (whatever that means) only for extensive presentation of data. In fact more than half of the article. Therefore I have translated it in terms of recognizability; is data, and I also pointed out what part of the literature in principle this implies a search not so much for truth

could be considered valid ethnography-
which, as she is

as for untruth, and my essential claim
is that Griaule's Dogon tales are
unrecognizable in the field. That is in-
deed a

question of trust, but that Crawford feels
he needs to choose between the two
"tales" is at least an indica-
tion that the difference between our two
"intercultural fictions" are too large to be
comfortable with.

Douglas raises a
number of interesting issues that for a
valid answer would take up much more
space than is
allowed here. One of her points is that the an-
thropological community was
not bamboozled by Griaule's revelations
though other professions were. This is
correct in
the sense that anthropologists have reacted
to them

much more cautiously. Among them (to correct an obvious misunderstanding) Daryll Ford was in no way swept off his feet despite his personal friendship with Dieterlen; Douglas probably is correct in assuming that he might be the last to be dazzled by these constructions. I just wanted to point out the great distance between the two discourses, Griaule's and the British, and one example of that distance can be found in the proceedings of the Sonchamp conference. Douglas's argument essentially reads that in criticizing Griaule I am flogging a dead horse. For the anthropological profession, mology and hope to continue working in the field my - especially the British, this may be so, but I doubt it. self for many years to come. Griaule's

Dogon material is still used as an example of a last point on the reference to the other debates, intricate mythological reasoning and classification, even especially Mead/Freeman: I chose the CA* format in anthropological texts, whereas, as I tried to show, its epistemological status cannot be equated with that of ethnographic records.

Douglas raises a fundamental issue when she discusses the logic and methodology of disconfirmation.

The problems of secrecy are apposite here. I limited myself to those two

of Bellman's four types of secrecy that are relevant to this discussion. Indeed, the Dogon do have

knowledge reserved for the professions—such as the artisan groups—as well as secrets of medicine, sorcery, and anti-sorcery, which indeed I did explore during

my research. Of these the first is neither very secret nor very esoteric, in fact being part of the public domain. The second genre is more interesting and more difficult to gain access to. In Dogon culture medicine and anti-sorcery are part of the dark side of life, out of tune with the ideal of social harmony that Bouju elaborates on in his comment. Griaule and Dieterlen completely ignored this domain, and these secrets are definitely not the kind Griaule meant. Also, as can be seen from my account (van Beek iggob), the notions and symbols used in it do not fit into the Griaulean schemes at all. Whether one could call this knowledge agnostic inner circle is highly questionable. A detailed account of these problems, as well as the case histories for the

interpretation of ritual
and symbolism, should, as Douglass suggests, and will be included in
the religion monograph.

order to open a discussion; that is what
the journal stands for. While Griaule
cannot respond, his scholarly heirs can.

From the start I recognized the
personal feel-

ings involved, and for this reason I
presented the article in person in Paris
and prepared a French translation for
Dieterlen's benefit. Whereas none of the
commentators so far have

contradicted field data and
therefore most have accepted the gist
of the argument, defenses of the "data"
are still to be expected and are said to
be under

way. This is what I hoped for, and it is here that
comparison-

is to the way other debates have been
conducted falls short.

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well aware, already constitutes massive documentation.

With appropriate reference to such a body of literature a discussion is not at all un-"scientific." If this were not so, most discussions in our journals would be out of bounds. While I

accept the position that only a full tale can be fully convincing, the details requested by Douglas and Bedaux can only be presented in the context of a monograph.

How

many people are implicated with Griaule?
Not as many as Douglas thinks. Of
course, empirical research into
symbolic and cosmological
interpretations
is possible and can yield fascinating results; for example, I fully share Douglas's
appreciation of Blier's work. Still,
it is a far cry from an African cosmology to a
Sirius system. The whole point is
that this research is empirical and, like
any such work (granted the limitations
of the ethnographical account), is
capable of "disproof"-that is, should
be recognizable. Surveying the
implications of my tempered disproof of
Griaule's work is not an undertaking I
choose to burden this article with and
would call for further evaluation. In any
case, I see no reason whatever to
write off all work on African cos-

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Just as the beginning of the annual
season of growth is marked in Egypt
by the Nile's receding flood/inundation
and emergence of high points of land
from the falling river, so the Egyptians

viewed the original creation event as occurring when the primordial mound of earth (see Tatenen) rose from the waters of the First Time. It was said that a lotus blossom (see Neter.tem) then rose from the waters or from the same primeval mound; and it was from this flower that the young sun god emerged bringing light into the cosmos, and with it the beginning time and all further creation.

The Galaxy was born from Amma's egg, said to contain air (gases). Amma's egg is laid by an ibis or a celestial goose (called the Knkn Ar; carbon?) created by the '8' (Ogdoad/gods/Etheric gases/"the souls of Tut"/8 Ancestors/Nommo).

Ptah rises from the Nn in the form of "a risen land or the cosmic egg". Ptare "Utters", and it opens, and Re hatches

from the egg (Bn/black dot) or emerges from a lotus flower in the waters ("the Sea of the Two Knives"), whose petals opened to reveal a scarab beetle (Kp're, - also the symbol of the rising sun), which transformed into Ntr'tm "young Atum" a young boy (considered to be the infant A're/Heru/Re'A're'Kasa/Re-Hora'Kkhty), whose tears formed the first human beings. The "8" (Ak't/Ogdoad/Bull of Heaven?) gave birth to both the sun and Atum.

The Secret of the Ankh is a pathway into the Mystery Systems. The Secret of the Ankh leads to the what is called called the God Particle (Higgs Particle) as told by the Ancient People of the Nile.

Infinity (Heh) and its opposite nothingness (hehet) and Nwn (Dark Radition) and its opposite Nwnt (anti-matter) or and the resultant matter is analyzed in creation.

The Symbol of the Ankh viewed as the creation of Life itself. The Ankh means Life, but it also means Eternal Life.

Michael Tellinger. His discoveries in South Africa show that the mysteries in Kemet began deep in Africa.

Though Hidden and overlooked this inscription deals with the oneness of the Creator and summarizes more than 5,000 years of Egyptian Cosmology – Hibis Temple – the center of the southern el-Khargeh Oasis Hymn to the Ba's of Amun't. Commissioned by Darius I after he

sacked Kemet from the Nubians – he
laid bare Egyptian Cosmology to
spread to Asia. The temple writing
clearly shows that the Egyptians knew
of one creator but acknowledge they
had used several names and several
stories but the one arose out of the
primordial ocean.

You are Amun,
you are Atum,
you are Khepri,
you are Re.

Sole one who made himself into
millions,

Tatenen who came about in the
beginning.

You are the one who built his body
with his own hands, in every form of
his desire.

You are the great winged-scarab
within Nut, who protected heaven
and earth in their entirety, while rising

from Nun within the primeval mound.
The Ogdoad (Ak't/eight 8) rises [for
him in] jubilation when he appears,
they seeing by means of his [his first]
manifestation as Horus-who-illumines,
whose entire circuit is in the spit-fire
and [torch-fi re] of his eyes,
having illumined the circuit of heaven
with his great double- plumes.

To summarize:

(1)The Ogdoad Primordial Eight are
the elements that created the Divine
Creator according to the Egyptians.

(Taken from one of the oldest
cosmologies -of Hermopolis or
Khmnu). The eight pairs are:

Amn Amn't,
Nn, Nn't,
Kk, Kk't, and
A, Aa't.

The Mdu Ntr is in fact the Sacred
Words of the Ntrs or Deities.

Aspects of this story are used in the creation of Pta're , Ra, Amen, Aten in the other creations stories. These all deal with just the creation of the Creator (or it coming into existence) not with what existed before creation.

The symbol for the Ankh is the symbol with the Circle on top of the cross hairs – followed by the Mdu Ntr sounds of N and Kwa.

Kwa not only is a symbol of Life but the elements that create life. These elements are the Ogdoad and the Odgoad is essential for Life. The symbol Ankh is connected to the Ogdoad.

The Ankh is the Life Code;
The Egyptian's so-called "Infinities or Chaos" Gods:

the Ogdoad.;

The Ogdoad – the Primordial Eight and how these elements resolve themselves into Life.

The Mdu Ntru symbol for the sound N which is a Wave and:
the Mdu Ntr symbol for the sound KH is 'matter' (not a placenta) – are key elements of the symbol ANKH or

NKA/NKW/NKWA – Wave plus Matter produces the elements of Life or the God Particle.

Sounds have mathematical principles.
The sound Nkwa is a code. N – N, Na, Nh, Nk
K
W
A

From Kemet –

An, Annu, N, Nu, Nun, , Kh, Kek, Ha, Heh, Heka including creating the words Amen, Nun, Keh, Heh and many more. The Diety Pta're – has said to be written in its earlier text Pet ta HeH.

From the Catholic Encyclopedia we find that:

Pta're of Memphis (An) is the ruler of infinity (A) and the Lord of Eternity (Tut).

AN – The City of AN – Heliopolis where another creation story comes from.

The powerful sound that describes a wave or vibration – N

From the Ethiopian Book of Life by Sir. E. A. Wallis Budge. Wallis Budge looks at the Greek Magical Papyri (Kenyon,

Greek Papyri in the British Museum)
There exist ABRACADABRA – Why is
this word so magical.
ABRACADABRA,
AB.RA.KA.TA,BA.RA

So lets look at the Ogdoad itself. First
the Egyptians called them the:
Hehu. They are represented by 4 pairs
of primordial forces, qualities, or
Deities.

A = Amen/Amenet

N = Nun/Nunet K = Kek/Kehhet

H = Heh/Hehet

ANKH

N NUN

K KUK (Carbon?)

W

A (AMMA)

In the cosmological studies, the Ankh does not appear until after the creation begins and the success is the life of the Creation God as Pta're , or as Amen. When the creator deity is born in Nun or the combination of the Ogdoad in Nun then the symbol appears.

The symbol of the Ankh is the Egyptian representation of the “God Particle” (“Higgs Particle”).

the Maat Kheru

Dr. Jacob Carruthers work early on and I can say that this lead me to this analysis.

In many Quantum Physics discussions, the God Particle (the Higgs Boson Particle) is associated with a sound.

The difference of the pronouncement of A sound in Ankh and the I/A of Amen/Amenet.

At any rate, I should be able to continue with my Thesis because we have not heard the Ankh nor Amen/Imen pronounced in 1,000 years by an African native to the Mdu Ntr. It can very well be pronounced as NKH with the A silent.

Also we see in the ANKH that water/nile /wave glyph that gives the N sound is also part of Nun/Nunet and even part of Amen/Imn.

In addition, I have not found yet a Glyph that represents the A sound in ANKH. Having the Ankh symbol and with the N sound and the KH sound.

In addition, earlier I have shown that

the root sounds of the Hehu/Ogdoad deities are used in other important Kemetic words as some root code.

We have seen four thousand years of the pictures of the upper and lower crown on the Nws't head.

We assume that the Ankh is pronounced with a long A sound – when we know the people of the Kmt either made them silent or did not pronounce them at all.

If the Ancient People of Kemet did not want the common people to understand the laws of order, “Ma’at” – they simply would not have written it down on everything they could. There are few who claim that they belong to some Mystery System and then act as if this is some special

preserve. The people of Kemet said otherwise, they said things such as, “If you are a leader and command many, strive for excellence in all that you do so no fault can be found in your character”. For Maat is Great; its value is lasting and it has remained unequal and unchanged since the time of the Creator....

The Ankh represents the first key to the Mysteries “The Creation of Everything”. The Ankh means more than Life – it is the most ancient symbol of a code of sounds and primordial deities. The Ankh is actually the Names of the so called “chaos” Deities of the Khemnu or Ogdoad: Amen/Amenet, Nun/Nunet, Ku/Kukhet, Heh/Hehet. – This resolves itself to ANKH. The Ankh itself has four distinct sides and one of them is the Loop:

Nun/Nunet.

These four pairs in were thought to be the Children of Tutut (Vibration) and Maat (Order). Both Tehuti, Maat and the four pairs themselves have their own forces.

Amen/Amenet is the hidden spark of life and its opposite,
Nun/Nunet – is the primordial unformed mass and its opposite,
Ku/Kukhet is the qualities of Light and its opposite, and
Heh/Het is the qualities of infinity and its opposite.

At some point the Eight fuse themselves together bounded by Maat and Tehuti and a Deity Pta're is formed out of this chaos – (the God Particle);
Pta steps on a mound;
Aton is formed and lands on his

shoulder then;

The Ennead is created or the 9 deities.

The oldest creation story Hermopolis – Kmnw creation story. This creation story has both Maat and Jehuty living in Khemnu which translates to the city of Eight. In the City of Eight (Khemnu) with Maat and Jehuty were four pairs of deities, both male and female (called the Ogdoad by the Greeks).

Maat is said to be the mother of the Eight!!!! Tehuti her Husband or Consort. The names of the eight were:
Nu/Nunut,
Heh/Hehet,
Amn/Amnt and
Ku,/Kukhet.

They were associated with qualities

such as primordial mass, infinity and its opposite, hidden forces and its opposite and darkness and its opposite. From the left image, you see the Goddess Maat and Tehuti on the far right image is the Ogdoad.

From the Nile Valley Text:

You [the Eight] have made from your seed a germ, and you have instilled this seed in the lotus, by pouring the seminal fluid; you have deposited in the Nun, condensed into a single form, and your inheritor takes his radiant birth under the aspect of a child (Edfu VI, 11-12, and Esna V).[xxix]

Coffin Text spell 76 names the four pairs, and connects the Ogdoad with some of the Ennead:

O you eight chaos gods,
keepers of the chambers of the sky,
whom Shu made from the efflux of his

limbs,
who bound together the ladder of
Atum...

I am Shu, whom Atum created, from
whom Ra came to be.

I was not fashioned in the womb,
I was not bound together in the egg.
I was not conceived, but my father
Atum spat me out...together with my
sister Tefnut...

The bnb of Ra was that from which
Atum came to be as:

Heh (chaos),

Nun, (the watery abyss),

Kek (darkness),

Tenem (as in Tatenen?; substituted for
Amun in this verse).

Take the first letters of each of the
Ogdoad names and you get:

NAKA/NH KI/ NHKA -

INKH/ANKH=NKWA.

The Symbol, the N - water ripple or 'sine wave' vs the KH - Placenta?.

The ripple water identifies it with possibly water, or sine wave.

The Placenta has obvious meanings of birth. The KH symbol is the placenta.

It does not look like a Placenta at all. The KH sound is used in the Mdu Ntr of the placenta so that is why the symbol is referred to as a placenta.

Obviously, the Ancient Egyptians knew about the placenta and knew how to draw it - it is found in the Narmer Palette and the Wepwawet Standard in the Step pyramid. The symbol that is known as the sieve or placenta obviously has a meaning that contributes to the placenta, but may not necessarily be the placenta.

The KH sound could not be a Placenta, the KH symbol may very well be Matter itself.

The KH sound also appears in other cosmological or important words and names in Ancient Kemet. These words include Khufu and TKN.

Knm created man on the potters wheel. Knm means to create. There is a correlation, what he uses to create is matter and a component of Life or the ANKH. The K sound again is used in Kpa – the Dung Beattle.

The divisions of the KH symbol show – equal parts that add up to a whole, a possible reference to the Ogdoad as equal parts – pairs of four.

The point is that they add up to a

Whole.

The Sumeria God called Enki (Nkwa)– who has some similarities with the qualities of the Nkwa/Ankh. The Summer God Enki is also created in the Primordial Ocean.

The People Annunaki

Ankh.

The same root words Nun and Kh.

Wikipedia has the name described as written “da-nuna”, “da-nuna-ke4-ne”, or “da-nun-na”, meaning something to the effect of those who from heaven came to earth. The A-nuna appear in the Enûma Eliš (Akkadian Cuneiform) is the Babylonian creation myth (named after its opening words).

The opening tablet has a very similar opening to many of the creation stories of Ancient Egypt. Here is the Enuma Elis creation opening.

When the sky above was not named,
And the earth beneath did not yet
bear a name, And the primeval Abasû,
who begat them,
And Kas, Ta'maa't, the mother of them
both, Their waters were mingled
together,
And no field was formed, no marsh
was to be seen;
When of the gods none had been
called into being.

The Enuma Elis dates to 7th century Bc. At this time more than 5,000 years of known Ancient Egyptian Culture has already passed.

The Ankh symbol in Mdu Ntr is a

Formula for Creation in itself.

After the Eight (Ogdoad/Khemenu) joined there was some wave of energy or some sound wave (N) that went as fast as A/Aa't or Infinite Distance and Infinite Speed then separated Kk/kk't – or created light from darkness.

The Big Bang Theory and the resulting God Particle (Higgs Boson Particle) Theory. The wave or sound is also an important component of the God Particle search.

What occurred in Kam'anu is closely related to modern Quantum Physics.

The problem solving door – Its the stem cell.

He does cover however the N sign and the KH sound.

Dr. Leonard Jeffries, and was exposed to the many scholars in the the Association for the Study of Classical African Civilization, and First World Alliance Including:

Dr. Yosef Ben Jochannon,
Dr. John Henrik Clarke,
Dr. Jacob Carruther,
Dr. Maulana Karenga,
Bro James Small, and
Sister Rkhty Amen Jones and others.

The Ankh is the Ogdoad, the only symbol that speaks to pre-creation, creation, and the transmission of energy in the after life.

During the reign of the first dynasty
Horus Kings:
Narmer,

Aha,
Djet,
Den and
Merinu't

Both the Goddess Ma'at and the Tehuti/Thoth will often be seen with the Ankh. With the Goddess Maat, you will often see the Ankh resting on her knees while she is sitting. In this dramatic photo – the Goddess Maat is in the hand of the Nsw't. When the Goddess Maat is shown or used – she is represented for the qualities or attributes. Those qualities are Order, Justice, Righteousness, Truth.

The Nsw't or King has in his hand the Goddess Maat and what she represents. Maat is holding the Ankh in her hand. A flat analysis of the Ankh meaning life won't do. The Nsw't who

is God's representation on earth is holding Maat, the symbol of order and in this context social justice in her hand. She in turn is holding the Ankh. She is holding the Ankh because it represents pre-creation, creation, and afterlife and that the Chaos Deities Amen/Amenet, Nun/Nunet, Heh/Hehet and Kuh, Kuhket have dominion.

Tehuti points the Ankh at Nsw't Seti I. Often times the Ankh is pointed at the mouth during a ritual called "Opening of the Mouth". Again, in this very symbolic and ritualistic picture – Tehuti is using the power of the Ankh to usher the Nsw't Seti I into the after life.

The Eight Chaos Gods embodied as the Ankh have primordial and eternal power. They are the both the primordial elements that ushered in

life itself and the primordial elements that facilitate transition when energy is exchanged from one state to another.

The 4 pairs of primordial forces or deities resolve themselves into the work Ankh. These primordial deities have a direct relationship to the Attributes of the Goddess Maat and the attributes of the Primordial Deity Tehuti.

The primordial deities were important to the creation story of everything. The general definition or the way that it is used is in the context of life.

The Ogdoad or the Eight with Maat and Tutu are the origin of life and the Ankh means life so that there is a direct connection.

This cosmology with the Ogdoad, the

Eight becomes startling when you look at the living Dogon Creation Story, The Eight during precreation, four pairs of deities.

The Gods who came into existence in Pta're . Pta're who is on the great throne. Ptha-Nun, the father who made Atum. Pta're -Nunet, the mother who gave birth to Atum. Pta're , the Great Elder, the heart of the Ennead who gave birth to the gods, the tongue of the Qualities of the Ogdoad or Hehu or Infinities or Ka'as Gods as they relate to Life/-

The Ankh representing the Ogdoad and the N and KH symbol = Ogdoad with wave and matter create Atum or Hydrogen.

The Cosmology of Ancient links

members of Eight in whole or in part to creation and life. They are necessary to life. In the Cosmological Stories the Prime Creator is born in Nwn, Nwnt. This includes:

Atun,
Ra,
Pta're ,
Aten,
Amun.

The Eight in whole or combined in Nwn and Nwnt can not be separated from the Ankh, because the formula is as the prime creator is created in Nwn /Nwnt then and only then does the Ankh appear.

Partial Inscription from Shabaka Stone
– Translation by Dr. Theophile Obenga,
African: Partial Inscription from the
Myth of Destruction of Humanity p.
165 African Philosophy..

(Amun,Amen,Amon) is “that which weaves waves into particles from a place hidden from interference.

Ennead, who gave birth to the gods. Together with the the fathers and mothers who were with me when I was still in Nn, as well as the deity Nn himself...When it is over. I shall return into Nwn, where I came into existence. He who inaugarated existence, Amon, who came into being in the beginning, none being aware of his emergence! There was no god who came into being before him. There was not other god with him to draw out his forms. There was no mother to give him a name. There was not father to engender him, claiming: “It is I!” (he is) one who formed his egg himself. Mighty one of Mysterious birth, who

created his own beauty, divine god who came into being on his own. All the gods came into being when he gave himself a beginning.... Amon, he who emerged from Nn, guide to humanity. Another of his forms is the Ogdoad, Primordial group which gives birth to primordial gods who give birth to Ra.

Tutu Ankoma (TuTAnkhAtn; The Living Image of Amun), called the boy king was born TuTAnkhAtn (The Living Image of Atn).

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TutAnkhAmun

The Left Glyph is Tt Ankm with the South Sign, Annu/Heliopolis/An, and the Rulership symbol and the right is Nb Kpa Ra (Load of the Creation of Ra).

TutAnkhAmun was put on the throne

after the demise of Akntn – most likely his father. During the reign of the Nsw't Akntn, he both disbanded the priesthood and replaced the deities Pta're and others with Aten. This period is called the Armana Revolution.

Among the Artifacts buried with TutAnkhAmun, two of them are startling to my assertion. The first is the Ankh Mirror box. Inside the Ankh is Tt Ankm's name Nb Kpa Ra. It is a stylized Mdu Ntr.:

The Isle of Fire,
the Kpa Beatle,
the Feathers of time,
the Ntj Ankhs (Cobras),
the Sn signs (infinity connected directly to Heh), and finally;
the three Suns – Orion's Belt
symbolizing Sep Tepi (The First Time).

The Kemetic people put this creation story inside the Ankh!

The Cosmology Creation is not separable from the Ankh; the loop of the Ankh is actually serving as a Snu/cartouche for the Nsw't/Kings name.

If the loop of the Ankh is Nu/Nu't (Nun/Nunet) as it is represented here and the King's name is inside of it, the Shenu is possibly Nun/Nunet. The Snu is connected to the Ogdoad A/Aa't (Heh/Hehet).

The Ankh and the Snu have similar properties.

They both have loops and they both have ropes and sometimes the NbKpaRa King's name was in the Ankh.

The famous Ankh Mirror of Amen Tut Ankh.

The mirror portion represent Nun/Nunet or the primordial waters

(or reflection/Etheric hologram).

Tutu Ankoma's (TutAnkhAmun/Kinf Tut) wife was Amun Ankh Asa (AnkasAmun), they were connected to the Ankh and connected to Amun representing an aspect of the Ogdoad. The Ankh and Amun in a Marriage.

The Tyet Symbol.

The name Nb Kpa Ra inside of the Loop of the Ankh, The Ankh serves as Snu to hold the Kings name. Again Nb Kpa Ra is lord of the Creation of Ra which happens within Nun/Nunet - This symbol has the Ankh in the figure of a Human and will be later associated with As't.

It has Nb Kpa Ra, and also has Eight circles, and then nine fishes. The Eight Circles have an inner circle and they

repeat circle (inner circle), normal circle as if frog and snake for the 4 pairs. There are nine objects – which represents the Ennead. The four which are fishes could:

Tefnut,

Nut,

Neb Het, and

Ast. and:

the five eggs represents to:

Sw't,

Asr,

Gb,

Su,

Atm.

There is the Ankh, Sn (closely associated with the ogdoad Heh) and the Ntjer Ankh. The sn is the Ennead. Notice Five of them are Males and Four of them are female.

Now return to the TutAnkhamun

amulet there are four fishes and five eggs.

1)

Amen/Amenet, Nun/Nunuet, Khu/Khukhet, Heh/Hehet – ANKH or NKH

2) The stylized creation story Neb Khephera Ra in the Ankh

3) The amulet with Neb Khephera Ra and the eight circles and the nine objects underneath.

Nsw't Tut Ankh Amun name has a direct connection to one of the Ogdoad Amun.

Precedence was given to the Diety name First...Amun the living image of Ankh.

The Nsw't was not just the Living Image of Amun or the Amun the living face of Ankh- he was:

Amun of the Combining of the Eight or
Amun of the Ogdoad,
Amun of the Eight Primordial Neters,
Amun the Creator having a Human
Experience. God in person.

Another restorer of Amun. The Nsw't
Pianky.

Part of his name Pi Ankh ii referencing
the ankh and the other part
referencing the creation story with
Khepera - mn kpa ra

The Ancient Egyptians/People of
Kemet/Ta Merii expressed their
thoughts in writing and language in
the Mdu Ntr which is both secular and
spiritual and also in symbolic drawings
and Jewelry.

The Amn sound in attempting to code
the Ogdoad directly into the sound of
the Ankh, the Ogdoad in relationship

to Egyptian cosmology is inseparable in the sacred text, art and jewelry.

At the center of Egyptian Character is Good Speech. Speech itself is an attribute of Tehuti. Good Speech is an attribute of Maat and Tehuti. When the Egyptians speak they are speaking multiple concepts at the same time and often in multiple layers. The Egyptian Speech is carried to their culture, their science, their politics, their values, interest and principles. The Egyptian Speech in all of its vehicles is so complex that it is plausible that you can code complex ideas and even a secret language in their writing.

You cannot separate the Ogdoad from Kemetic amulets and other pieces of jewelry and given the fact that this was the restorer King, TutAnkhAmun

born TutAnkhAten- who was restoring the cosmologies of old that attempted to dismantle and replace. What were those cosmologies. The plan of Egypt come from Nabta Playa south to it.

The Priest stylized the creation story in the loop of the Ankh.....

Pta're is inseparable from the Ankh and the Ogdoad.

Nn (0)

Pta're (1) rises from Nun with; the Ak't (8, Ogdoad; could it also represent the 'Heavenly Bul' and its 8 spokes?) in his mouth and creates: the 9 (Ennead; Memphite Cosmology).

The UTTERANCE (spark or Big Bang) in the NKWA, caused forth 'creation' in the Loop of the waters of Nun.

See; The Book Temples of the African Gods by Michael Tellinger and Johane Heine..

The Ethiopian Book of Life – The Bandlet of Rightousness. by Sir. E.A. Wallis Budge.

I will put the secret of secrets here because only you are probably to weary to read and make the corrolation

<http://www.donaldcorrell.com/road/goetia/goetia.html>

An Egyptian Ankh carved into a glacier slab at Dreikopseiland, South Africa.

Lord of Light has the key to eternal life:

The Ankh is inside a radiating circle; suggesting that the secret lies in some kind of vibrational energy that combines sound and light, or is linked the frequency of light. The Ankh is within some matter/anti-matter storm – descriptions of the Ogdoad – describe elements that would be in this type of storm, resulting in Life or NKWA.

Circles were used to generate energy by using sound and possibly also light.

The Ethiopian Coptics remake the Ankh. In Christian Ethiopia NKWA/Ankh the first form you will see: instead of the Ren/Name in the Loop of the Ankh, Faces. Most notably, Christ and His Mother; Then you will see the Coptic Cross;

Then the Apostles faces will be in
Nun...

A drawing of the Seal of Solomon
reveals that in the centre is what
seems to be:
a "gem emitting eight rays of light",
and;
between double concentric circles are
written the names:

HLIPT SLIT SPILT TR(?)YKT PP MRYT
HLPT A(?)YLPT.

Outside the circles are the names:
DPPS BRWLHT HKIKT TRKLT PPT
PRISHT ALILT PPASHNT SHRI'T PLISHT;
The text continues "These names shall
be supporters, and protectors and
deliverers and protectors against all
diseases and sicknesses now; also
before Kings and Governors, etc.

On p. xiii – Drawings of the Seal of

Solomon are found in many Ethiopic amulets, and they are claimed to be copies of the device which was engraved on the bezel of Solomon's ring. A prominent feature in all these drawings is a modified form of the Coptic Cross. Worked into the designs are:

two,

four, or

eight eyes, which indicate that the Seal was specially intended to protect the wearers of the amulets from the Evil Eye and from the attacks of fiends and evil.

The powers of the primordial eight pairs survived and were recoded into the Coptics.

Scientist have trapped Matter and Anti Matter (Nun and Nunet). Matter and Anti-Matter could not exist – when the

two come together, on contact there is a violent explosion or violent flash of energy.. Scientist Capture antimatter atoms in particle breakthrough. For the first time, single antimatter atoms (antihydrogen atoms), were confine in a magnetic trap, which will in turn allow scientists to compare matter and antimatter. Most theoretical physicists and cosmologists believe that at the Big Bang, when the universe was created, matter and antimatter were produced in equal amounts. However, as our world is made up of matter, antimatter seems to have disappeared, understanding antimatter is one of the biggest challenges facing science. (Researchers at CERN, the Geneva-based particle physics laboratory).

Understanding antimatter could shed

light on why almost everything in the known universe consists of matter.

In Kemet there were several cosmologies and some of them were older than others:
The Kam'nu Cosmology.

The Amon Text is actually the Hym to Amon-Ra – it is found in the Leyden Museum, translated by andre Barucq and Francois Daumas as told by Theophile Obenga in his great work African Philosophy, The Pharaonic Period: 2780-330 B.C. –

710 B.C The other text found on what is called the Shabaka Stone which is an old kingdom text restored by Nsw't Shabaka in 710 B.C. in the 25th dynasty found in the British Museum.

Both of these text while they describe

the birth of the creator by other names such as Amon and Pta're – they include the early cosmology of the Khemnu in Part.

The story of life springing forward as it does from the Khepera Beetle.

This article by Renata Tatomir which is extremely helpful to your understanding:

[http://www.it4s.ro/Renata
%20Tatomir_Article_II
%20CongressForY
oungEgyptologists_Lisbon2006_orig.p
df](http://www.it4s.ro/Renata%20Tatomir_Article_II%20CongressForYoungEgyptologists_Lisbon2006_orig.pdf)

This is also an important reading

[http://books.google.com/books?
id=I4kQFwWZesMC&pg=PA51&lpg=P
A51&dq=ogdoad+nn&source=bl&ots
=NpS9ldhEFa&sig=2rnn4VJNNZ7WM-
3LokEExbt7cTk&hl=en&ei=Q5jbTtKYG](http://books.google.com/books?id=I4kQFwWZesMC&pg=PA51&lpg=PA51&dq=ogdoad+nn&source=bl&ots=NpS9ldhEFa&sig=2rnn4VJNNZ7WM-3LokEExbt7cTk&hl=en&ei=Q5jbTtKYG)

uWU0QH-

6L32DQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CDgQ6AEwBDgK#v=onepage&q=ogdoad%20nn&f=false

6,000 bc Nabta Playa in Nubia is much older than Egypt (6,000 bc) and the Megaliths there are a precursor to the Giza Plateau.

100,000 BCE The Megaliths in Southern Africa are up to 100,000 years old and important to these Megaliths that act as a calendar are ancient Horus carvings.

Knmu is actually the earliest God of Kemet – Pharaoh Kafa (Kufu) named himself after him – he was actually Khufu Kmnu. After him – his Sons

replaced their names with Ra.

A section from The Legend of the
Destruction of Mankind

Then the Aged One himself (i.e., Ra)
embraced (?) the god Nu,
and spake unto the gods who came
forth in the As't of the sky,
"Ascribe ye praise to the god, the
Aged One, from whom I have come
into being.

I am he who made the heavens, and;
I (set in order [the earth, and created
the gods, and];

I was with them for an exceedingly
long period;

'then was born the year and
but my soul is older than it (i.e., time).

It is the Soul of Su't;

it is the Soul of Knmu (?),

it is the Soul of 'A' (Heh),

it is the Soul of Kk and Kr (i.e., Night
and Carbon/Darkness),

it is the Soul of Nu and of Ra,
it is the Soul of Asar,
the lord of Tutu,
it is the Soul of the Saba'k Crocodile-
gods and of the Crocodiles,
it is the Soul of every god [who
dwelleth] in the divine Serpent,
it is the Soul of Apap/Abab (Papa/Baba
spelled backwards) in Mount Baka'u
(i.e., the Mount of Sunrise),
and it is the Soul of Ra which pervades
the whole world.”

K'nmu (Namu/Nommo) appears earlier
in the Famine Text in the Third
Dynasty – when Kemet is Plagued by
Famine and Imhotep guides Djoser to
pay attention to Khnemu. (See Famine
Text).

At some point K'nmu
(Khnemu/Namu/Nommo) is replaced
with Ra – However, the cosmology is

basically the same.

Of the Egyptian triad of primal creative deities (Pta'Tnn, Knum and Ar'Kaf/Herchef) the god Knum comes closest to the Hebrew picture of the primal deity as creative artist.

Knum (YHWH) is a ram-headed god whose cult originated in Elephantine. He was a potter who shaped men on a potter wheel (the Hebrew picture of YHWH 'loyim as primal potter is shown in Jeremiah 18:2-4).

In Memphite theology Pta're , is associated with Knum, a twa/dwarf spirit chief of the nine creative cosmic spirits collectively referred to as Knum (Nommo?, "the potters"). The nine (or 8?) Knum spirits are represented in statuettes with muscular bodies, bowed legs, long arms and big heads.

Pta're , assisted by the Knum spirits, shaped the world and men like a potter shapes clay on wheel. The dwarfs are often represented as earthenware twa (Memphite theology).

Knum use spirit with 'mud, clay or earth', as medium of their creative expression, they are represented as dwelling underground, like artisans in subterranean workshops bringing things to life from earthenware material; in the “womb of the earth.”

The idea of subterranean workshop of creative dwarf spirits or “primal potters” is widespread.

The Chinese worshiped Pan Ku (Black Ancestors from the mythical land of Bn/Pn/Pun't/Pan,

Phoenician sailors revered dwarf statuettes.

Creative dwarf spirits were associated with Tvashtar (As't) the “Modeller,” in the Rig-Veda hymns.

“Black dwarfs” are identified as creative spirits in Teutonic mythology.

Pta're the Primal Modeller was (as already mentioned) the embodiment of the Cosmic Ego and omnipresent demiurgic spirit, creator of all things. All things took shape or emerged from his creative mind and utterance.

Knum modelled men with the assistance of his wife Nkwa't holding an Ank. Knum and his eight never leaves Nubia.

Knum has eight helpers called the Kmnu (Knumu/Nomo/Nommo).

The cosmology of Khmun (Krm/Herm.opolis) is one of the oldest cosmologies:

Knum (the creative nubian deity, the Hieroglyphic for the Knum is a Jar to hold water or Nun) and:

Khmun (a place – The City of Eight, also contains this Jar) look closely similar.

There are several cosmology themes but existing with variations of weather one, several or different combinations of the the following .

TaUtu was the primordial deities (Amn/Amn't, Nn/Nn't, Kk/Kk't, A/Aa't) father; and Maa't is their mother.

The “lake of two knives”, “island of flames”.

An explosion took place that caused the combining of the eight

Atum is created in some event with Nun and steps on the primieval hill and begins creation.

The cosmology of Kmun is combined with the cosmology of Annu/On:
Atum is created in some event with Nun and steps on the primieval hill and begins creation.

The next cosmology is that of Mntr/memph.ite/HikuPta're
Cosmology:
Pta're takes the role of Atun and embodies in his mouth the Eight and creates the Ennead.

"Sight, hearing, breathing – they report to the heart (consciousness), and it makes every understanding

come forth. As to the tongue, it repeats what the heart has devised. Thus all the gods were born and his Ennead was completed. For every word of the god came about through what the heart devised and the tongue commanded.

Thus all the faculties were made and all the qualities determined, they that make all foods and all provisions, through this word, to him who does what is loved, to him who does what is hated. Thus life is given to the peaceful and death is given to the criminal. Thus all labor, all crafts are made, the action of the hands, the motion of the legs, the movements of all the limbs, according to this command which is devised by the heart and comes forth on the tongue and creates the performance of every thing".

(M. Lichtheim: Ancient Egyptian

Literature, Vol.1, pp.51-55)

Shabaka Stone – which is a later rewriting of the Memphite Cosmogony: Pta're is identified as eight primitive forms of God;

Pta're who is upon the great place'.

Pta-Nu – the waters 'who was the father of Atum',

Pta-Nn't – 'the Primeval Mother who gave birth to Atum.

Pta're the very great one who is the heart and tongue of the Divine Company'.

Unfortunately several of the names have been lost to us, except Nefertum, the lotus.

source:<http://www.philae.nu/akhet/NetjeruP.html>

From the Middle Kingdom Amenhotep

III begins the worship of Amun Re
His Son Amenhotep IV begins the
worship of Aten Re combining older
deities into Aten. He takes this one
step further by defacing the names of
the other deities.

Amen Tut Ankh (Tut Ankh Amun)
restores the old religion Horemhab
begins the persecution of the Aten
priesthood Amun Ra becomes the
popular Deity of the working people in
Waset/Thebes.

Amma/Amun is:
“that beloved God who hearkens to
humble entreaties,
who stretches forth his hand to the
humble,
who saves the weak”,
“who hears prayer,
? at the voice of the distressed
humble one,

who gives breath to him that is wretched”,

Re-Hara'k't is called:

“august, beloved, merciful God who hears him that prays, who hears the humble entreaties of him that calls upon him, who comes at the voice of him that utters his name.”

Amun Ra has 777 ears and millions of Eyes.

He becomes the hidden one that we pray to and;
hears our prayers and appears when we need him.

The Shabaka stone contains aspects of all of the Cosmologies.

Professor Mfundishi Jhutyms,
concerning the different cosmologies of Kam't:

"Basically, if a car runs in back of a bus – and there are three witnesses. Each witness will tell his story from his vantage point. But the fact is that the car hit the bus. So there is at least one agreement.

Here life comes out of Nn/Nn't.

From other sources on cosmology
There are four central creation myths:
The first held that:
the world was born from a cosmic egg created by the gods of the Ogdoad (8). It was invisible as the sun had not yet been born. When it opened, it revealed the “bird of light”, an aspect of Re (occasionally the egg was said to contain air, associated with Amn and Amn't). Alternatively, the egg was laid by a celestial goose called the Knkn Ar (Amn took the form of the primeval goose as a creator god). When Re

hatched from the egg (Bn/black dot), he created the world and everything in it.

The second version says that: the egg was laid by an ibis, (another 'bird', sacred to the cult of Tut, which developed after the original myth of the Ak't/Ogdoad, who were sometimes known as “the souls of Tut”/ancestors). The "8" or Ak't/Ogdoad gave birth to both the sun and Atum .

The third myth states that: a lotus flower emerged from the waters of “the Sea of the Two Knives” (a lake near the temple in Hermopolis). The petals opened to reveal Re who then created the world.

The fourth myth is similar, except it held that:

a scarab beetle (Kp're - also the symbol of the rising sun) was revealed (suggesting '8') when the petals opened. The scarab transformed into a A're/young boy (Nefertum “young Atum”) whose tears formed the first human beings. Re and Horus had been merged as Re-Horakhty the boy was sometimes considered to be the infant Horus.

The similarity between the Ogdoad and the description of the creation of the world found in the Pentateuch (the first five books of the Old Testament).

According to the Hermopolitan view the eight primordial deities existed in four pairs of male and female, each associated with a specific aspect or element of the pre-creation.

Nun (or Nu) and Naunet (water);

Heh and Hauhet, Infinity;
Kek and Kauket; Darkness;
Amun and Amaunet, Hiddenness.

These original 'elements' were
believed to be inert yet to contain the
potential for creation.

Interesting similarities exist between
these elements and the conditions list
immediately prior to the creation
account in the biblical book of
Genesis.

In Egypt, however, the members of
the Ogdoad names were
grammatically masculine and
feminine to reflect the equatin
creation with sexual union and birth.
They were called the "fathers" and
"mothers" of the sun god, since this
deity was the focal point of ongoing
creation in the Hermopolitan world

view.

Annu, the chief center of solar worship, produced a somewhat different mythic system built around the “group of nine” deities which consisted of the sun god and eight of his descendants.

The Heliopolitan theologians stressed the role of the sun god in their creation stories which focus on the dynamic aspects of the resultant creation (not the inert aspects of preexistence).

Atum, who was sometimes said to have existed within the primeval waters “in his egg”. At the moment of creation Atum is born out of the primordial flood, becoming the source

of all further creation. Atum's children are produced through the exhalation of the god's body fluids or mucus – resulting in the birth of stars of our solar system.

The god next produced two children: Su't (air) and Tefnut (moisture), from himself.

In return, this first pair produced their own children:

Geb (earth) and Nu't (Sky), who took their respective places below and above their parents, giving the creation its full spatial extent. Geb and Nut then produced the deities:

Asar, As't,

Sw't and Nb't, so that the key elements of the Egyptian Galaxy were completed at this time.

The god Horus supplied the link between the physical creation and

societal structure, as son and heir of Asar and the deity most closely associated with kingship.

All these aspects are extensions of the original coming into being of the sun god who lay at the heart of this world view and who was thus 'the father of all' and 'ruler of the gods' (nine/seven outer planets?).

Annu focused mainly on the emergence and development of Atum. Memphis focused on Pta're and the the creation of the Galaxy.

Memphis focused on Pta're as the god of metalworkers, craftsmen and architects it was natural that Pta're was viewed as the great craftsman who made all things.

While the inscription preserved on the Shabaka Stone dates to the 25th dynasty it was copied from a much earlier source, apparently of the early 19th dynasty, though its principles may have dated to even earlier times.

It was Pta're who created Atum and ultimately the other Egyptian gods and all else 'through his heart and through his tongue'. The expression alludes to the conscious planning of creation and its execution through rational thought and speech, and this story of creation ex nihilo as attributed to Pta're (earliest known example of the 'logos' doctrine in which the world is formed through a god's creative speech).

Pta're (like Atum) combined male and female elements within himself. In early texts, and the latest period of

Egyptian history the name of the god was written acrophonically as:

pet-ta-heh or:

p(et)+

t(a)+

a(eh) as though he were supporting the sky (p't) above the earth (ta) in the manner of the Heh deities, but also bridging and combining the female element of the sky and the male element of the earth in the anarogynous manner of the primordial male-female duality Pta're -Nn't.

The sun god came into being as a:
hawk,

falcon,

sphoenix (sphoenix and sphinx are the same reality),

the form of a child,

a scarab beetle, or

some other creatures, but these all originated from the primeval waters or from the mound which rose from it.

TutAnkhAmun, Pianky and Shabaka are Restoration Kings and their names or what they did expand the definition of the Ankh as it relates to the Ogdoad.

Pianky

The styles are very similar – Both have the Ankh in the middle, and both have Khephera Ra – The combined names all speak of creation with Khepera, both Kings are restorers of egypt/kemet – both kings worship Amun. Amun is an Ogdoad. So the Ogdoad is in this formulation and so is the Ankh, and so is creation.

Shabaka is important because he is also a restorer and comes after Piankhy/Mn Kpa Ra and has Pta're as: Pta're -Nn and Pta're Nn't (fusing

Pta're with the Ogdoad).

The most likely Dogon correlate (see the diagram of "Amma's messenger" on p.154 of The Pale Fox) as directly paralleling either the Egyptian Ankh figure, its traditional meaning, its traditional pronunciation, or its precise traditional interpreted meanings.

Griaule and Dieterlen describe as a picture of "Amma in his totality", representing the two "placentas" of Amma – one complete and one incomplete -in reflection of one another.

Likely correlations between a second "picture of Amma" – the Dogon egg-in-a-ball – and the eight Dogon ancestors (the eight Ennead or

Ogdoad deities).

First, I think it is important to clearly distinguish the two major assertions and lines of argument in your theory. One, the ANKH speaks to pre-creation, creation, and the afterlife.

Two, the ANKH functions as a kind of mnemonic device to represent in abbreviated form the initial letters of the Ogdoad.

ANKH as life speaks to pre-creation, creation, and the afterlife (phases or transitions of "life").

The transcription of imn into English as "Amun" is based upon an assessment of Greek pronunciation of Egyptian words during the Ptolemaic period.

The Ancient Egyptian pronunciation of imn is emun (pronounce e as in beat). The Egyptian language already has two “a” sounds: the Egyptian vulture and; the extended arm.

The “a” sound that begins the word ANKH is the extended arm. Of course, the initial glyph in imn is the flowering reed.

From the Ancient Egyptian perspective, the word ANKH and the word Amun, although they provide the false appearance that they begin with the same sound due to how they are transcribed into English, begin with two completely different sounds.

Hence, your assertion can only begin with an inaccurate premise: that the

“a” in Amun is essentially the same as the “a” in the word ANKH.

It is not accurate nor necessary to symbolically map the Ogdoad onto the ANKH symbol to prove your core thesis.

The Ancient Egyptian conception of “life” has both a scientific and spiritual aspect.

THE TEN VIRTUES OF THE ANCIENT AFRICANS

1. Control of Thought
2. Control of Action
3. Steadfastness
4. Identify with Higher Ideals
5. Evidence of a Mission
6. Evidence of a Call to Spiritual Order
7. Freedom from Resentment.
8. Confidence in the Power of the

Master (Teacher).

9. Confidence in One's Own Learning Abilities.

10. Preparedness for Initiation

I have searched the Ancient Text of Ancient Egypt and have found the 10 Virtues listed together in no place. However, I have found these 10 Virtues exist in every text written.

These 10 Virtues in what humans do are much like the Khemnu/Ogdoad/Eight/Ankh – they exist at all times, yet are hidden unless needed to be explained.

The Greek Mystery System clarion call was γνῶθι σεαυτόν gnōthi seauton - Know Thyself. Also the exploration of virtues are explored in Hermetism crafts.

The 10 Virtues is included in the creation story and thus exist in the Secret of the Ankh.

Man/Women must master what the creative deity Pta're mastered.

There has been in Africa a Civilization which extended from Egypt to Angola, from Timbuctu to Zimbabwe. This Civilization consisted of a complex of cultures which in their structure showed a marvelous formal and thematic uniformity to be observed in their literature and mythologies.

Mongameli Mabona's statement presents the basic challenge which is confronted by those who are attempting to redeem Ancient Egypt

as a vital part of the heritage of African people. The grasping of this “philosophy or metaphysical attitude” may well be the final phase in reestablishing “Egypt as an integral part of the Black Past”. We certainly have a great start in this direction because starting in the first half of the 19th Century the great minds of the African Race have constantly kept alive this endeavor:

Hosea Easton,
Henry Highland Garnett,
Martin Delany,
Edward Wilmont Blyden,
Bishop Henry McNeal Turner, etc

In the 20th Century:

Marcus Garvey,
Willis Huggins,
John Jackson,
Chancellor Williams,
John Henrik Clarke,

Yosef ben Jochanan,
Dr. Carruthers,
Theo Obenga and
Cheikh Anta Diop among others
have continued this tradition in such a
fashion that we can now begin to
approach the challenge as a
community of scholars rather than as
lone pioneers.

Dr. Maulana Karenga, Introduction to
Essays in Ancient Egyptian Studies:

The key crisis in Black life is the
cultural crisis, i.e., the view and value
crisis.

Sensing and accepting the turth of
this, , like those scholars who
preceeded him, John. H. Clarke, Yosef
ben Jochannan, John G. Jackson,
Chancellor Williams, and others,

Have decided to initiate and sustain an intellectual offensive. Such an intellectual offensive has two dimension. First, it challenges the existing order by merciless criticism which punctures its illusions, demystifies its sacred contentions and reveals the Euro-centric character of its claims to universality. Secondly its poses an alternative paradigm based on my solid grounds.

Dr. George G.M. James from the Stolen Legacy

This New Philosophy of Redemption consists of a simple proposition as follows: 'The Greeks were not the authors of Greek philosophy, but the Black people of North Africa, The Egyptians.' Now, in order to explain the value of this proposition, three questions must be asked and answered.

(a) As a simple proposition, what is its significance? Its significance lies in the fact that it is a statement of an important truth, which is the exposure of Greek dishonesty. (b) Why is this proposition called a philosophy? A philosophy is an accepted belief, and this proposition is a philosophy because it is offered as a belief, worthy of acceptance. (c) What is a philosophy of redemption? A philosophy of redemption is not merely an accepted belief; but a belief that is also lived in order to enjoy the benefits of its teaching. This proposition will become a philosophy of redemption to all Black people, when they accept it as a belief and live up to it.

How to live up to this philosophy of redemption? In other words, how shall the Black people work out their own

salvation?

Our philosophy of redemption is a psychological process, involving a change in belief or mentality to be followed by a corresponding change in behaviour. It really signifies a mental emancipation, in which the Black people will be liberated from the chain of traditional falsehood, which for centuries has incarcerated them in the prison of inferiority complex and world humiliation and insult.

This mental emancipation or redemption, it must be remembered, has two functions. It is general, when, on the one hand, the phenomenon of our unwholesome race relations is regarded as a general problem needing a general emancipation of both races in order to affect a solution. In this general sense

emancipation transcends the limitations and boundaries of race, and therefore includes the whole world, White and Black people, since we are all victims of the same chain of the traditional falsehood, that has incarcerated the modern world.

On the other hand, emancipation or redemption is specific, when we refer to the effects of the phenomenon of unwholesome race relations upon the Black people. It is freedom from such conditions that constitutes the specific function of emancipation or redemption.

How to live up to this New Philosophy of Redemption? How must it be worked out?

Being liberated from inferiority complex by their New Philosophy of Redemption, which is destined to destroy the chain of false tradition

which has incarcerated them, the Black people must face and interpret the world according to their new vision and philosophy. Throughout the centuries up to our modern times, world conditions have been influenced by two phenomena which have affected human relations.

(i) The giving of false praise to the Greeks: a custom which appears to be an educational policy conducted by educational institutions. This has led to the false worship of Socrates, Plato, and Aristotle, as intellectual gods in all the leading universities of the world, and in support of this intellectual worship, these institutions have also organized what are known as Greek lettered fraternities and sororities, as the symbols of the superiority of Greek intellect and culture.

(ii) The second phenomenon is Missionary enterprise whereby the

Black people's culture has been caricatured in literature and exhibitions, in such specimens as provoke disrespect and laughter. Never let us forget that the Roman Emperors Theodosius and Justinian were responsible for the abolition of the Egyptian Mysteries that is the culture system of the Black people, and also for the establishment of Christianity for its perpetual suppression.

In the first place the Black people must adopt a negative attitude towards this type of phenomena, because they have become fully aware that these phenomena are the result of a false tradition, and therefore also partake of the nature of falsehood and insincerity.

In this negative attitude the Black

people of the world must shun the false tradition and must teach the truth, which is their New Philosophy of Redemption.

This must be done in the home to young children;
in the colleges and schools to students;
from the pulpits and platforms to audiences;
and in the fraternities and sororities to young men and women.

This New Philosophy of Redemption, being a revelation of truth in the history of Black people's civilization must become a necessary portion of their education, and must be taught for generations and centuries to come; in order to fill them with inspiration and pride and liberate them from mental servitude.

In the second place, in this negative attitude the Black people must demonstrate their disbelief in the false worship of Greek intellect. This should be done in the following three ways:

- (i) They must discontinue the practice of quoting Socrates, Plato and Aristotle in their speeches as intellectual models; because we know that their philosophy was stolen
- (ii) They must relinquish membership from all Greek lettered fraternities and sororities and
- (iii) They must abolish all Greek lettered fraternities and sororities from all Black colleges because they have been a source of the promotion of inferiority complex and of educating the Black people against themselves.

We come now to the counteraction of the second set of phenomena, the

missionary activities in defamatory literature and exhibitions which provoke disrespect for and laughter at the Black people. Just as in the first set of phenomena, so is it in the second, the Black people must adopt a negative attitude in their attempt to live up to their philosophy of redemption.

The activities of missionaries are the result of their own miseducation through the medium of a false tradition about Black people; but since their problem is also one of emancipation from certain social evils, the Black people feel that they are entitled to a change in Missionary policy. The negative attitude of the Black people should consist first of a boycott of missionary literature and exhibitions (which are disagreeable to us), and secondly, of a perpetual

protest against these forms of missionary policy, until a change is brought about. For as long as Missionary enterprise maintains its policy of militancy against African culture, the Black people will be disrespected. This is the least that the Black people are entitled to: respectful treatment, because they are the representatives of the oldest civilization in the world, from which all other cultures have borrowed/plagarized/stolen.

In conclusion, let us remember that the unfortunate position of the modern church in being associated with the drama of Greek philosophy is excusable; because her missionary function has been due to the erroneous mandates and edicts of secular Princes and Emperors, who

ruled the church, when it was only a department of state. This bit of ecclesiastical history should be well known to the early branches of the Christian church and consequently, they are the ones whom our enlightened age expects to initiate a change in missionary policy, which would free themselves from the error and superstition of human relations.

This lead of the various branches of Catholicism should be followed by Protestantism, so that the entire church of Christ on earth should be united in this racial reformation, and carry to the mission field a practical gospel of happiness; that is happiness that must begin while we are here on earth; a gospel that is interested in the total welfare of the people. A gospel which ignores the social and economic rights of natives and

emphasizes only happiness in an unknown world is one-sided, misleading, and contrary to Christian tenets and practice.

It was early Christianity that established a diaconate for the express purpose of solving the economic problems of its adherents; so that they might begin in their earthly life to experience what happiness really meant.

It is evident that the benefits of religion are intended to be coextensive with human needs and unless the Christian religion changes its missionary policy with respect to the Culture of the Black people, it would be difficult for them to obtain complete emancipation from the social injuries created by Ancient Rome.

The Legend of the Nommo from
[http://www.willusurvive2012.com/dogon-
indigenous-prophecies-2012.html](http://www.willusurvive2012.com/dogon-indigenous-prophecies-2012.html) -

The Dogon and the Ancient Egyptians have in common eight deities early in precreation. The cosmology and the culture of the Dogon is both Scientific and Spiritual.

The legends of the Nommo, again the myths themselves are not as important as the underlying science and continuity of culture.

According to the Dogon:

the Universe is considered 'Amma's Egg'. Amma, 'He Who Rests Upon Nothing', is the sky god and creator of the universe.

Within his egg, Amma began spinning around, forming the po seed (the Black Hole at the Galactic Core).

The po is 'the smallest [heaviest and densest] thing that was made invisible, at the center'.

Amma then placed seven 'words' in the po, which began to vibrate strongly within the seed.

The spiralling vibrations caused four clavicles to grow forth from the po; Suddenly, the Po burst forth, and eight new seeds were created.

Amma planted these seeds in his egg near the clavicles of the Po.

With these eight seeds, Amma intended to create eight celestial beings – four male and four female.

The Dogon call these beings the

Nommo Anagonno, best translated as 'The Word (Nommo) that Became the Fish-Man' (Anagonno).

These eight beings were going to be Amma's perfect creation. As sister and brother yet husband and wife, the four fish-twins were going to make each other fertile, complete, and blessed with heavenly happiness and fulfilment. However, one of the male twins – Ogo – grew impatient as he waited for his female twin to gestate. Ogo decided to rebel from Amma. He jumped out of his celestial womb and stole parts of his own placenta. He then began creating and pro-creating with his own placenta in an attempt to re-create his own little world. His stolen placenta became impure, and his actions greatly threw off the divine order Amma had intended. The Dogon say that our Sun – whom they call Nay

- is the stolen placenta, and that planet Earth is the rebel-world established by Ogo.

To re-establish order and purify creation of Ogo's transgression, Amma decided to sacrifice one of the completed Nommo twins - Nommo Semi, composed of both a male and female Nommo Anagonno, and was a complete and perfect Being onto itself. Amma lifted Nommo Semi out of the celestial waters and tied the androgynous fish to the Kilená (Mother of charcoal/carbon?) tree. In one swift cut, Amma sliced the umbilical cord and genitals of Nommo Semi. The sacrificed Nommo's blood and life force - nyama (Nyame) - emptied from its naval and groin. Semi died a suffering and painful death. The Dogon say that Sirius 'A' - the visible star of Sirius whom the

Dogon call Sigi Tolo – is the celestial embodiment of the sacrifice.

Amma then took the nyama of the sacrificed Nommo and dripped it on the former placenta of the celestial fish (the Sirius system) and the stolen placenta of its brother Ogo (our Sun, Nay). Amma's goal was to purify his creation from the transgressions of Ogo. It required him taking a pure and perfected being (Nommo Semi) and sacrificing it. Amma intended for the spirit of Nommo Semi to heal Ogo's torn placenta and become one with the Impure Earth Ogo created. When Amma sprinkled the sacrificed nyama, it did several things:
It caused the resurrection of the sacrificed Nommo. When Nommo Semi's nyama dripped on its former placenta, it caused it to be reborn. Its

re-birth however, multiplied Semi's forms and transformed its nature. Nommo Semi resurrected in three simultaneous forms:

1. Kora Na – The Great Ark of Pure Earth, the force that Amma intended to carry humanity and the seeds (po) of agriculture to the 'Impure Earth'.

The Kora-Na is depicted as a step-pyramid with an antennae-looking rod at the apex.

2. O Nommo – 'Nommo of the Pond', the purifying force of fresh water on Earth.

3. Unum – The once androgynous Nommo Semi now manifested as the eight original ancestors of Humanity – four males and four females. The male and female souls of Nommo Semi now had their own separate forms. They were paired in four couples united in the image of the original eight Nommo.

The sacrificial Nyama (Nyame) prepared the heavens for the Kara-Na to travel from the Sirius System to Planet Earth. The Kora-Na travelled from Sirius to our planet Earth on the sprinkles of Nyama. It carried as its occupants the Unum of Humanity and the seeds of eight celestial grains. Also, the shape, design, and proportions of the Ark express all of the principles and science humanity would need for the reorganization and atonement of Ogo's earth. The Sirius System became the Ever-Living Placenta of the Resurrected Nommo. Even though the Kora-Na, O Nommo, and the Unum were going to travel to 'The Impure Earth' of Ogo, they were to forever remain connected to a lifeline that connected them straight to Amma's womb. This ever-living placenta is the Sirius

system, and as long as the connection with Sirius was maintained, the Resurrected Nommo would never die. The Sirius system floods the Impure Earth with rejuvenating and nourishing Nyama every sixty years, at which time the Dogon perform the Sigui ceremony to reaffirm the Earth-Sirius connection.

The sacrificial Nyama created parallel structures in celestial sphere and on Ogo's earth. In heaven, it reorganised space and the cycles of time in our solar system. It also synchronised our system's cycles with the cycles of the Sirius system. The Sirius System and this planetary system thus became twin placentas of a pair of the 8 ancestral Nommo.

On earth, it organised human culture and set the order for human interaction. This is the celestial foundation of the Earthly sciences of

astrology, astronomy, and agriculture. Lastly, the sacrificial Nyama set the stage for the day of total purification and renewal for planet Earth. This day is called 'Izubay Minne' – “Earth of the Day of the Fish”, which occurs when “the fish is sacrificed” and “His blood falls to Earth as cords of rain”. One day during the transition of these ages, Taba Tolo – the reuniting of the two placentas – will occur. Taba Tolo is when the Sun and Sirius come together in a grand conjunction. The Dogon depict Taba Tolo as the day a strong purifying stream of Nyama will pour down on the Sun and Earth from Sirius. This stream will wash away the corrupt order of Ogo and immortalize the sons and daughters of the Nommo.

Ogo's self-willed actions really threw off the universal balance Amma had intended. Beyond creating the

principle and act of theft, when Ogo took his own placenta and recreated his own world, it amounted to an act of incest. Amma felt that Ogo must be stopped from creating more chaos, as well as punished for his misdeeds.

Amma ordered one of the other Nommo – Nommo Titeyanye – to punish Ogo. Nommo Titeyanye smashed Ogo's genitalia, making him infertile. Ogo fled from the heavens down to Earth. Once on Earth, Amma wanted to bind Ogo to this planet so that he could not disrupt the celestial order anymore. He transformed Ogo, who up until this point was in the form of an amphibious Reptilian, into Yurugu, the Pale Fox.

Once on Earth, the Pale Fox Yurugu continued his disruptive and chaotic behaviours. He attempted to create an artificial world outside of the divine order of Amma. That was what he was

doing when the Ark Kora Na landed upon Earth. When it landed, the force of impact almost killed Yurugu, but he survived by fleeing underground. The impact of the landing threw the moon into the sky, which is part Kora-Na/Part Earth.

Out of the Kora Na emerged the eight ancestors of humanity. They came forth with eight grains, including millet, black rice, chickpea, and sorghum. Their mission is to cultivate the land and grow the celestial grains so that everyone could live in abundance. They were also supposed to reproduce and spread throughout the world bringing the spiritual technologies contained within the Kora-Na with them. The eight ancestors and their offspring were charged with conducting important ceremonies such as the Sigui ceremony. The Sigui is performed

every 60 years when the planets Jupiter and Saturn are aligned. The Sigui re-establishes the bond of the Fish-people who sacrificed their divine self to their homeland across the waters – Sirius. The ultimate purpose the Dogon say they have is to maintain this extra-terrestrial connection by establishing sacred sites and celestial granaries throughout the world in an effort to prepare Earth for Izubay Minne ‘The Day of the Earth of the Fish’. When the Earth and Sirius align, the great conjunction, Taba Tolo – The re-uniting of the Twin Placentas -is going to occur.

At this time, a sacred, purifying energy force described as a ‘stream’ or ‘electric light’ from Sirius, known as the ‘Reorganiser of the World’ will cascade down upon the Earth and bring about a new order in the world.

For the sons and daughters of the Nommo who are harmoniously in tune with the heavens and earth, this energy will nourish their mind, body and spirit. However, the stream will wash away the corrupt order of Ogo, those who are not in tune with the divine order established by Amma. This cosmic radiation will be like brimstone and fire falling from the sky, burning up the wicked and unrighteous. There will be nowhere to run or hide.

Source:

<http://www.thunderbolts.info/forum/phpBB3/viewtopic.php?f=10&t=946&start=1095>

Here is another verse from a blog –
Also unconfirmed source From
solipsis@HEVANET.COM Sat Oct 18

Subject: AMMA, GODTo: WRYTING-
L@listserv.utoronto.ca

At the beginning, first of all, was AMMA, GOD, and it did not rest on nothing... The Egg in ball of AMMA was closed; but made of four parts known as Clavicles. In the Clavicles of AMMA, all the things were Signs, besides that, nothing did not exist. AMMA maintained the unit because it had traced in itself the plan of the World... The total of the Signs of AMMA is two hundred and sixty six Main Signs, Complete Signes of the World, Bummô...

The Sign is, and walks in the tête; the words of the drawing are in the body. The Signs that AMMA sent in the World went, entered the things, which at this time were... AMMA having thought then drawn the World that he wanted to create, tried by way of test, to superimpose a little all the matters which formed a flesh coming from its own person. By kneading its hands

gently, it thus worked seed of Senna which is smallest of the plants. It is said that AMMA scraped its throat, which made the Earth; its saliva became Water; it breathed while going up with the sky, it is Fire; it blew extremely, it is the Wind. It did not mix the Elements, it superimposed them: it posed the Earth, then Water, then Fire, then the Air... From seed of Senna and tree which one says that they were the things created of the First World, AMMA formed the First World, drawn up on only one foot revolving on itself and filled with Germs which are fertilized by the contact of two spines: That the top is the male Sky, that of bottom is the female Earth... Of this Creation carried out in secrecy in the Clavicles of AMMA, one knows few things, because AMMA gave up it, destroyed it, preserving only seed itself and the

four Elements which it contained, as certain wild seed Germs which were to develop later...

AMMA took again its work and, starting from the Paramount Traces, Bummô, it drew inside its centre the marks Yala, reflections of the Signs in Space... AMMA having thus laid out Yala of Préfiguration of the World, act on them.

It opened the Eyes, causing the exit of Yala... Thus AMMA had bored the envelope of its own centre, and its Eye, as emerged of a hole, had become a Light which lit the World and revealed the Existence of all the things in formation... When AMMA broke Egg of the World and left there, a whirling wind emerged. Pô which is smallest of the things was made Invisible, in the center; the wind is AMMA itself. It is Pô which AMMA made leave the first... The beginning

of the things is more Grand Secrecy of AMMA. AMMA, since it created all the things, all were in Pô; they grew while Pô did not grow.

The seed of Pô was formed like the wind and it is interdict to speak about it... AMMA makes begin the things by creating them as small as Pô. It continues to add gradually; and as it adds that which is serious of Pô, the things become large... At the interior of Pô which is the symbol of smallest, is a smaller thing still which is the Life When the Life increases, it increases while whirling, that imitates how AMMA left Egg of the World. The Life placed in seeds by the Word is like a fermentation. At the interior of AMMA, much of things fermented... The Egg of AMMA which had wrapped all the things inside became its Placenta; however this Paramount Placenta was double... Nommo

Anagonno is the First of the Alive Things that AMMA created inside its Placenta. AMMA formed initially four Nommo Anagonno males by successive unfolding, then it created their binoculars. The first, known as Nommo Dié, Large Nommo, will remain with the sky at AMMA, of which he will be the vicar. The second, known as Nommo Titiyayne, Messenger of Nommo, will be the Guard and the Guard of the Spiritual Principles. The third, is known as O Nommo, Nommo of the Pond. It will be sacrificed for the purification and the reorganization of the World after the harmful acts of its Ogo twin. The fourth bears the name of Ogo... Like its twins, Ogo had received the Word as of before appearing in the World. Ogo wanted however to use of the Word to equalize its Creator. It left its Placenta the eyes closed, before its

time, tearing off with the Placenta a square piece. Thus making, it believed to take along its binocular with him... Ogo is descended in Seven Times in Empty Space. The piece of Placenta always connected to Ogo turned on itself. AMMA directed the Arch of Ogo which the piece of Placenta in direction of the east constituted, but AMMA wished to cure the disorder caused by Ogo... AMMA transformed the piece of Placenta into Ground; the Arch was stabilized then, and AMMA made it dry to enable him to place itself. Thus, the piece of Placenta stolen by Ogo made the Second World, the piece of Placenta became Champ, became the Earth... The search for Ogo on the Earth to find its binocular had remained a long time unfruitful. Ogo, considering the Earth unusable, gives up the Earth and goes up... AMMA, seeing that, gives the

order to Nommo Titiyayne to transform the remainder of the Placenta of Ogo into Extreme Fire, also Ogo could it seize only one small end of it while being burned. AMMA having hidden its Placenta, Ogo did not see it. Ogo stole Cereals of AMMA to replace its Placenta, and Ogo is descended while making a hole in Egg. For that, it used the small piece of Placenta stolen like Second Arch, and y hid seeds. The seed of Pô male, base of the World, directed Ogo in its descent... However Pô is the Origin of the Beings and the Goods, as the Placenta is the Original Envelope of the Man, who begins his Life as small as seed. This is why, Ogo while stealing one and the other, thought of having the source of all things... But AMMA preserved all the Placentas, all the possibilities of reproduction of the things to himself. AMMA then made

turn the Placenta of Ogo and transformed it into Sun. In the same way, AMMA transformed the hole in Egg into the Moon not to lose the testimony of the flight; thus the Sun and the Moon are the Witnesses of the Placenta of Ogo. AMMA having ordered in Nommo Titiyayne to purify the Earth after having noted the disorder caused by Ogo, AMMA made proceed to the eviration of Nommo Sému... The blood of the eviration ran, impregnating the Placenta and giving him a new Life... The star Sigi-Tolo, Sirius, was born; it is the Witness of the Placenta and the umbilical cord of sacrificed, because Sigi-Tolo is the Navel of the World... At the time of these things, Ogo wishing to adapt itself what it missed, went up with the Sky. Ogo, approaching the victim, seized its Four Hearts of Sex which were placed under its foreskin. Then,

Ogo flees while following the Line of the Flow of the Blood of Eviration. But Nommo Titiyayne having caught the end of the sex of Ogo, sliced with its mouth the end of the sex of Ogo. Thus Nommo Titiyayne A took again the Hearts of Sex... Arrived on the Earth, Ogo thought of continuing its work, but AMMA plated Ogo on the ground, transforming it; since, Ogo lost its name, Ogo became Yurugu, the Fox Blade...

Noting the growing disorder caused by Ogo, AMMA proceeded to the sacrifice of that which had been just éviré. For that, AMMA extended the two arms of Nommo on a Fork, and it killed it after having attached it with an iron cord... That which dies being lying does not see much Suffering for that, Nommo died upright, the Suffering is larger. This is why Nommo, in order to organize the World died upright,

because if you want to organize the World, you are obliged to see the Great Suffering... AMMA sent the four parts of Nommo to the four Cardinal Points, it organized the World. Nommo made pass its body in the World... AMMA took the pieces and A joined together, it has ressuscited Nommo. AMMA used for that the Earth of the Placenta; the Earth of the Placenta was alive and pure, with it, AMMA worked male alive Nommo and its binocular, with human form. By kneading the ground, AMMA said: "AMMA arranged what it had reversed. AMMA, after having destroyed, gave today what it itself had destroyed... " When AMMA ressuscited Nommo, it gave him seeds of in top... After AMMA had Petri with the sky Nommo, it also kneads with the matter of the Placenta the Ancestors of the Men. AMMA created all the things, then it

created the Man. Four Men, then their binoculars were kneaded by AMMA in the body of Pô... Amma Sérou was made air of the placenta; Lébé Sérou was made ground of the placenta; Binou Sérou was made water of the placenta; Dyongou Sérou was made fire of the placenta... The Egg in ball of AMMA was made of four Clavicles, and the four Clavicles were like four Eggs... AMMA was in the center, upright, turning on itself, the right arm with horizontal, all the lengthened fingers; it turned of the right-hand side towards the left... It turned fourteen times, it turned an infinity of time, and with each turn, AMMA created a Sky and a Ground stuck one to the other... The base of AMMA was like a Matrix of Woman, all the things left the interior of the Placenta of AMMA... Being held Pô, it extended the World. All the things went to the four

Cardinal Angles. Being held Pô poured all that it contained in the Large Arch of Nommo, which was made remainder of the Placenta of Sacrificed... What remained alone was Pô-Tolo, the star of Pô. Pô-Tolo is smallest of all the things; she is the heaviest star. This why Pô-Tolo was heavy is that there was in her the remainder of the blood of the World turned by Pô. AMMA created Pô-Tolo the first of all stars. In the substance of Pô-Tolo, the witnesses of all the things of the whole World exist a little. It is the attic of all the things of the World, Pô-Tolo is the axis of the whole World. If one looks at Pô- Tolo, it is as if the World turned and if the World is looked at, it is as if Pô-Tolo turned; actually it is thanks to it that the World turns...

Moreover, as soon as Sigi-Tolo, Sirius, left, Pô-Tolo went to turn around him;

this is why Sigi-Tolo is the Navel of the World...

The Arch was soft and wet, it carried all the things created by AMMA. One found initially Nommo ressuscité and the eight Ancestors, are four twin couples. They nine formed a Whole...

In the center, on Estrade de Chef, male Nommo ressuscité had sat, with with dimensions of the Mud of Head in whom was the Snake of the Unit of the World with eight paramount seeds in the tête... In the west, Amma Sérou and its binocular, sister of dance; with north, Lébé Sérou and its binocular, woman sister; in the east, Binou Sérou and its binocular; with the south, Dyongou Sérou and its jumelle. Tous the animals and all the plants were with the Ancestors on the Arch. AMMA then reduced to leave its centre and on the Earth the Arch filled with all that it had created. It left by the

opening which it had arranged in the Sky for the Sun pushed by AMMA in the west... The Arch was balanced in the Sky for Eight Periods during its descent. The limit of the Arch is East-West. It is balanced while leaning towards the south and still while leaning towards north. At the same time, the suspended Arch turned on it even in a kind of comings and goings... Nommo located Space and the Duration by means of four Muds of Head placed in the Arch. With each one of these Muds makes of copper, was related a red horse to the white face. The four animals formed a carousel whose center was placed on their left and gave the indication of the Curve of the World... At the same time as it located Space and the Duration, Nommo protested the Word that AMMA had placed at the origin in seed of Pô. Nommo made sound this

Word while making turn its voice in the Sky, it launched its voice to the four Cardinal Angles of Space... The hole of the revolving wind is main road of the breathing of the Ancestors descended from in top. It is their breath which helped to turn to go down and go to the bottom... When the Arch went down, Space was Four Angles; when the Arch is descended, Space became Four With dimensions... The Arch was posed of night on the dry ground of the Earth of the Fox by moving a cluster of dust; but as it was made Placenta of Nommo, i.e. of a wet and soft Ground, it slipped on mud. Thus the Large Arch is descended from Nommo, it is descended to north, of with dimensions of Niger. While being posed, the weight of the Arch made spout out to the Sky the blood which impregnated the Placenta... While going down from the Arch,

Nommo posed initially the Left Foot on the ground; marking its taking possession of the Earth of the Fox... All being accomplished, AMMA kept to himself the Principal Signs. What remains between the hands of AMMA and will not leave is a total of twenty two Principal Signs... The Signs being placed at the Four Cardinal Points in its opened Clavicles, AMMA is closed again, keeping to himself half of the Life of the Second World in order to make a Third of it... It is said that when AMMA created the World, it kept the Life of the World, AMMA drew each thing in its place and it was closed; AMMA drew the Life of the World in the Clavicles punts and closed them like a papaw fruit; When AMMA drew the Life of the things of the World, it drew half of the Life which it gave, and half of the Life that it kept; AMMA while making turn its Clavicles sent

per half the Life in the things of the World; AMMA, to make finish the World, drew half of the Life of the World which it kept to himself; it will destroy the Life of the World, then the World will be finished...

No longer can the ANKH symbol be viewed with the flat definition of Life. It has to be viewed with the MultiDimensional View of its direct relationship to the Primordial Deities or Scientific Principals of Amen/Amenet, Nun/Nunet, Kuh/Kuhket, Heh/Hehet.

The Study of Ancient Kemet/Egypt must be both Scientific and Spiritual. It cannot be complete if both or not observed at the same time. We must go past the pure scientific study and certainly past the pure religious observation. Both done individually will not help us understand the

Kemetic Personality and the real wonders of Ancient Kemet/Egypt. In my 24 year observation of people involved in Ancient Egypt, I have seen the pure spiritual practitioners, the intellectuals, the scientist and engineers, the archeologist, the astronomers, the linguist. None of this does any justice to Ancient Kemet – an expanded and fresh look beginning with the so called “Chaos Gods”/Ogdoad/Khemenu must take place.

So we must re orientate our thinking, so that we are not “paradigm blinded” and rediscover Ancient Kemet/Egypt. Using my expanded definition of the ANKH in relationship to the Ogdoad, we see the scientific and spiritual forces play together in the beginning of beginnings (before the Big Bang) bringing forth Matter and Galaxies (During the Big Bang), Life itself (After

the Big Bang), The Stability of life (Gravity, Evolution, Plant/Animal/Human Life) and the Transition of Energies (life and death, Energy Transitions). The Ancient Kemetic formula including Maat (order), Tehuti (Vibration) holding the ANKH – Amen/Amenet (The Hidden spark of Life and its opposite), Nun/Nunet (primordial matter and its opposite), Ku/Kuket (Darkness and its opposite), Heh/Hehet (Infinity and its opposite) along with the creation of Pta're (the concept of God himself or the Creative force of Life and Matter), Atum (the science of the Atom) and finally the Ennead or the 9 Deities creates new possibilities of understanding of Science and Spirituality and how humans can relate to this understanding. The fact is that for 4 thousand years – Nile Valley Civilization did just this and all

of Western Civilization stands on this accomplishments. Western Civilizations destruction of Nile Valley Civilization has left a void in the dimensions of human understanding and has created a paradigm of scientific and spiritual separation. I am not calling at all for a new religion or a religion of praying to the deities of Egypt. I am calling for an understanding of the the qualities and attributes of the deities of Egypt and the application to Human Society. Praying to the Deities is not necessary when there is a Devotion to the Qualities and Attributes of the Deities because it is science. No Scholars as put it best in the 21st century then Prof. James Small. We are God having a Human Experience. So that we are the qualities and attributes of the elements that created the concept of God and we are its expression.

All of this becomes even more important because we have the Dogon and its version of the Ogdoad to look at. The similarities of creation and the “First Time” is incredible. It may be very well that the cosmology of the Ancient Egyptians is saved in the living culture of the Dogon and Nommo. The Nommo or their Ogdoad also connected to a primeval water and are depicted as water animals. The Nommo Amma is often compared to Amen.

Proverb 8 – Wisdom is Maat

Posted on June 14, 2010 by admin
King James Version: Proverbs Chapter 8

1 Doth not wisdom cry? and understanding put forth her voice?
2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips. 8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies;
and all the things that may be desired
are not to be compared to it.

12 I wisdom dwell with prudence, and
find out knowledge of witty inventions.

13 The fear of the LORD is to hate
evil: pride, and arrogancy, and the evil
way, and the

froward mouth, do I hate.14 Counsel is
mine, and sound wisdom: I am

understanding; I have strength.15 By
me kings reign, and princes decree

justice.16 By me princes rule, and
nobles, even all the judges of the

earth.17 I love them that love me; and
those that seek me early shall find

me.18 Riches and honour are with me;
yea, durable riches and righteousness.

19 My fruit is better than gold, yea,
than fine gold; and my revenue than
choice silver. 20 I lead in the way of
righteousness, in the midst of the

paths of judgment:21 That I may

cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not. 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. 35 For whoso findeth me findeth life, and shall obtain favour of the LORD. 36 But he that sinneth against me wrongeth his own soul: all they that hate me love death. Posted

in Uncategorized|Leave a comment

All those that study Ancient Civilizations of Africa are used to seeing Extraordinary works of Art, Literature, Science, and Architecture. At the same time, we are used to seeing these objects of Africa dislocated, isolated and poorly described. The exhibit of the Institute for the Study of the Ancient World of New York University fits into this

mode.

The exhibition is conveniently located at 15 east 84th street next to Fifth avenue. The #4, 5, 6 trains take you within minutes of this museum and the MET. The exhibition is also Free to the Public. The Hours are Tuesday-Sunday 11am-6pm Friday 11am-8pm Closed Mondays. There is a Free guided tour every Friday at 6 PM if you

register: rsvp_exhibitions@nyu.edu

I toured the Exhibition on first on Friday, May 13th and then again on May 18th. The first piece I encountered was a headless statue of Nsw't Akhratan. This of course is a wonderful way to start the exhibition. The will say this was a metaphor of the what I wish to present.

In short, What is Missing? – Meroitic Script, the labeling of the Nubian Peoples, the technology that produced the Metal, Stone and Artwork, the connections of the Deities Knum, Bes, and Amun and Hathor, a proper timeline of Nubian Kings, Ancient Nubia and more.

I will give the Contents of the Exhibition a 8 because there is no meroitic script but if it was there I would have no choice but to give it a 10.

I give the associated scholarship and

information and because though the catalog is a great "Art" Catalog – the associated information is not strong scholarship.

However, it is a Treasure worth seeing and I do thank the organizers for making this work available.

Before I critique the literature surrounding the exhibition, the exhibition, though small shows the extraordinary treasure of an aspect of Nubian civilization.

The Exhibition shows that the Nubians knew well their mineral treasures and took advantage of them in their Art.

The Nubians were very skilled craftsmen of both pottery and precious metals.

The object labeled: 63Hathor-headed Crystal PendantGold and Rock Crystal, H. 5.4 cm, D. 3.3 cmEl-Kurru, Pyramid 55, 750–720 BC (Napatan Period,

Reign of Piye)Harvard University—
Boston Museum of Fine Arts
Expedition: 21.321 is a Master Piece.
The craftsmanship of Gold laid on this
natural Rock Crystal has to be one of
the finest treasures ever seen.
There are other almost exceptional
pieces but I do not wish to spoil your
surprise – and the catalog though it is
well done – can not capture what your
eyes can see.
My Critique will take a few days and I
will continue to attempt to fine tune it
over the next few weeks. I apologize, I
do not have time for this but I think it
is important.
I went to the exhibition because I am
continuously in search for information
on my work the secretoftheankh.com.
My work is a paradigm that allows one
to interpret Nile Valley Civilization
through the Creation Stories of the
Ancient Egyptians. You can read my

work for more information. You should also read my article on the Nubia - <http://www.secretoftheankh.com/?p=266>

Returning to the statue of the headless statue of Nsw't Bty Akhratan, the exhibition does not do well in looking at Nubia's over 8000 year contribution to Nile Valley Civilization and as a Parent to Egypt or Kemet itself.

The exhibition gives a timeline of 8000 years but actually begins with this quote from its catalog. Terminal A-Group and C-Group (ca 3100-1600 bc) The first kingdoms of the Nile Valley Developed in northern Nubia and southern Egypt by 3000 bc. The Nubian Kingdoms called the Terminal A-Group by archeaologists, are known from cemeteries between the 2nd and 1st cataracts. While arguably royal burials are known only at Qustul and

possibly Sayala, it appears that these kingdoms traded gold in exchange for oil, wine, and other products from Egypt....

A-Group sites were abandoned soon after 3000 bc as Egyptian armies raided Nubia, capturing thousands of prisoners and sometimes hundreds of thousands of animals. It was not until nearly six hundred years later that the area was resettled by a culture known as the C-Group whose burials provide little evidence of existence of royalty or even an elite.

If you are following this is typical revisionist and even stereotypical statements without any evidence to support. The statements can be taken as true very easily by students up to college. There is so much evidence to counter this information but it must always be done. This is unfortunate because statements like this take

away from the Beauty of the Exhibition.

First, to put a timeline on Nile Valley Civilization one must begin with the stone tools of the Paleolithic Period and the Neolithic Periods.

You can find more information about the periods and the findings here:

[http://mummyswrap.com/2010/09/01/periods-in-ancient-egyptian-archaeology-](http://mummyswrap.com/2010/09/01/periods-in-ancient-egyptian-archaeology-paleolithic/)

[paleolithic/](http://mummyswrap.com/2010/09/01/periods-in-ancient-egyptian-archaeology-paleolithic/) but the period begins about 300,000 years ago. Most of these artifacts come from Nubia.

In addition the Cave Drawings of Nubia/Egypt are important.

- [http://www.per-](http://www.per-ankh.co.uk/news/items/8000-year-old_cave_could_help_resolve_ancient_egypts_mysteries.asp)

[ankh.co.uk/news/items/8000-year-old_cave_could_help_resolve_ancient_egypts_mysteries.asp](http://www.per-ankh.co.uk/news/items/8000-year-old_cave_could_help_resolve_ancient_egypts_mysteries.asp)

From the Article: 8,000-year-old cave could help resolve ancient Egypt's mysteries Archaeologists are studying

prehistoric rock drawings discovered in a remote cave in 2002, including dancing figures and strange headless beasts, as they seek new clues about the rise of Egyptian civilisation.

Amateur explorers stumbled across the cave, which includes 5,000 images painted or engraved into stone, in the vast, empty desert near Egypt's southwest border with Libya and Sudan.

Rudolph Kuper, a German archaeologist, said the detail depicted in the "Cave of the Beasts" indicate the site is at least 8,000 years old, likely the work of hunter-gatherers whose descendants may have been among the early settlers of the then-swampy and inhospitable Nile Valley. Thanks to a group of Scholars – the Findings of Nabta Playa – which is in Nubia – Show that Egypt or Kmt is a daughter of another civilization of

Scientist and Star Gazers. That the Giza plateau was prototyped in Nabta Playa which is in Nubia at least 6,000 years ago.

Most of the artifacts in this exhibit are 25th dynasty and after. So more that 100,000 years of Africans in Nubia and Egypt have simply been left out. The exhibit only mentions the Ancient Civilizations of Nubia but do not mention who they were and the peoples. The exhibition does not even show one piece of Merotic Script – the so called undeciphered script of Nubia. However, recent evidence points that this script was a Lingua Franca among the Nubians and it can be deciphered using Tocharian.

What is extremely important and missing is any reference to the Qustul Incense Burner. The Qustal Incense Burner has the first picture of the White Crown – It is the primary

evidence that Egypt borrowed from Nubia rather than the other way around. See Video Qustal Incense Burner – The Incense Burner is 5,000 years old and clearly predates Egypt. The most problematic part of the exhibition is the descriptions of

.
the Bes Amulets. In typical European style – they are described as Pataikos amulets. There is no historical relevance given to the God Bes and his ancient relationship to Nubia, nor is Knum talked about and lastly – the curators attribute Amun in Nubia to its Egypt Relationship. Though the Ram as he is depicted is part of the Nubian worship and was in that region thousands of years before the God Amun/Amen.

The Exhibition should not even be walked through without a reading of

the The Nubian Salvage Project:
<http://oi.uchicago.edu/research/projects/nub/>

and this great article:

http://www.ankhonline.com/ankh_num_6_7/b_williams_historical%20essence%20of%20ancient%20nubia.pdf

Then Nabta Playa and Its Role in
Northeastern African Prehistory Fred
Wendorf Department of Anthropology,
Southern Methodist University, Dallas,
Texas 75275 and Romuald Schild
Institute of Archaeology and
Ethnology, Polish Academy of
Sciences, Warsaw, Poland. Their work
can be found here:

http://obelisco07.iespana.es/afric/FWendorf_NabtaPlaya.pdf

Second, the Book – The Origin Map:
Discovery of a Prehistoric, Megalithic,
Astrophysical Map and Sculpture of
the Universe [Paperback] by Thomas
G. Brophy should be required reading.

Also a newer work Black Genesis: The Prehistoric Origins of Ancient Egypt [Paperback] Robert Bauval (Author), Thomas Brophy Ph.D. (Author) and of Course Dr. Cheikh Ante Diops two books The African Origin of Civilization and Civilization or Barbarism. To bring it all together the Secret of the Ankh www.secretoftheankh.com will be helpful for cosmological understanding.

The findings in Ancient Nubia become relevant in several important ways. 1) The time line 2) The importance of the Cattle Cult or Hathor and the marriage to Amun 3) The Science and Architecture 4) the Astronomy 5) The Knowledge of its metal and mineral resources.

I will continue in a few days. You should read the following Blog for more on Nubia from Nubians:
<http://www.nubian-language-school->

sudan.memebot.com/?id=4

The Ankh, Aum, The 10 Virtues and the Eightfold Path

I am currently looking at the relationship between the Ankh and Om. Particularly the Closeness of Amn and Om or Aum Though seemingly different cultures produced two of the three widely used symbols, The Ankh, the Om and The Cross – there is similarities in the symbols Ankh and Om and in the Sounds Amn and Aum that cannot be ignored. The cross is an obvious derivation – so I want include in any discussion. My interest peaked on this subject since that I have found that there is some relationship between the Nubian Merotic Script and Tocarian Languages. Obviously the time periods of the Ankh and Om symbol

usage is different then the Meroitic period, but both symbols – the Ankh if you apply the Ogdoad to it and the Om – have a special connection to a primordial vibration.

In addition the Eight Auspicious Symbols is also an interest here. They are qualities that emerge after enlightenment. I find the use of eight interesting.

First, I will say here and then I will backtrack in the other Post, that Ancient Kemet Cosmology predates Buddhism. What will have to be reconciled is:

Check this video out before it disappears. It appears to be ancient sanskrit in India and a man holding an Ankh.

There is also a providence in India called Ankh Kheda and it the photo of it is spectacular.

<http://www.alltravels.com/india/madhy>

a-pradesh/ankh-kheda-409449

1. what was the relationship with the Dravidian Indians or who was speaking the Tocarlan language.
2. Was this language a lingua Franca or trade language in the Sudan that unified the different Nubian tribes without having them giving up their indigenous languages.
3. Was Buddha and Egyptian Priest.
4. Why is the cow sacred in Neolithic Sudan, Nabta Playa and then become sacred in India.
5. Amn and Hathor are married in Nubia.
6. The Mass Exodus of Egyptians from Kmt to Nubia after the 25th Dynasty – before and after the rule of the Ptolomeys.
7. The Ankh, Amn and Aum or all creation sounds.
8. The similarities between Maat and

Budhism

9. Is the Eight Auspicious Symbols the Ogdoad or Ennead converted into Buudhism.

10. Did the Gymnosophists have Kemetic Philosophical Origin – They were in Egypt and in Meroe.

11. The words Geru Maa or both in Egypt and India and they both mean the Same Thing – Self Mastered One. This is exciting because this would Mean that Budhisim is a Maatian child. Lastly George G. M. James Book the Stolen Legacy listed 10 Virtues that the Initiate must master.

Control of thought, Control of Action, Steadfastness of Purpose, Identity with Higher Ideas, Evidence of a Mission, Evidence of a Call to Spiritual Order, Freedom From Resentment, Faith in the Master and Faith in your own learning abilities and Preparedness for Initiation.

The Buddhist have the Eightfold Path 1.
Right View 2. Right Intention 3. Right
Speech
4. Right Action 5. Right Livelihood 6.
Right Effort 7. Right Mindfulness 8.
Right Concentration
Wisdom Ethical Conduct
Mental Development

To be brief, while I am looking – I will
say that there are several important
Kemetic or Egyptian words that
survive Kemet along with Kemetic
Concepts in India and Sia, Geru Maa,
Ankh or Am or words that have
dramatic connections.

To all this should be interesting and
often overlooked. The woman who
gave birth to Buddha Shakyamuni is
called Mahamaya. Mahamaya actually
means in Sanskrit The Grandest
Deception (or, Illusion) of all — that
which convinces us of Existence. In

the Hindu tradition, Maya is also understood as the maiden-aspect of the Indian Mother goddess, Kali. She is Mahakali. She is our mother in the sense of the Giver of Perception.

Also interesting, The same Goddess, called Maia by the Greeks, was the virgin mother to Hermes the Enlightened One, who had as many reincarnations as the Buddha. As anyone astute with Hermes knows that he is Tehuti and in this story - Maia or Maat is his mother.

Posted in Uncategorized | Leave a comment

South Africa's Mpumalanga Ruins and the Ankh

Posted on May 1, 2010 by admin
Evidence of the Ankh, Evidence of Ancient Astronomy predate even Nabta Playa in South Africa. We are looking at Michale Tellinger's Books Adams Calendar and Temples of the

African Gods.

Posted in Uncategorized | Leave a comment

Ancient Nubia – The Origin of Egyptian Cosmology

Posted on April 30, 2010 by admin

Ancient Nubia and Kemet and the Secret of the Ankh (in formation)

What is debated heavily in Nile Valley Civilization is the Borders of City States. The Border issue has been exploited and the result is the disassociation of Ancient Egypt to Nubia and to the South in culture and Race.

The cure of this disassociation is in the Cosmology of the peoples of Nile Valley Civilization. A proper study of Nubia and the Secret of the Ankh is the Paradigm that allows us to grasp and unify Egypt. In addition to this – Scientific Evidence has recently shown that that South Africa and their Click

Language is the Origin of Language.
This New Discovery will also aid in the solving of the problem when we get more information. Until that Point, Cosmology is the Key and the Secret of the Ankh aides in this.

Using the Secret of the Ankh Paradigm – which is really looking at Kmt Cosmologically we can now see over 11,000 years of Ancient Egypt.

Traditional Egyptology have attempted to say that Nubia was just subservient to Egypt at all times and additionally use race and color to make this point but this is a notion that can be and has been quickly impeached. What is true is border disputes but Cosmology is the unifying factor.

It is now known that the Basin Napta Playa – where the stone Megaliths exist predate Kemet. Napta Playa is important for three reasons. The First it is in Nubia. The second the site is

11,000 years old but the megaliths are probably 6,000 years old – so it predates Egypt. The third it is a cosmological as well as astrophysical site. Cosmologically, the site is a complex mathematical astronomical site called the origin map that charts the universe in Stone Megaliths in 25,000 year cycles. Third – In the site are burials of Cattle

in sacred burials – with the hypothesis that this was the origin of the Hathor Cult.

This means three important things – Napta Playa in Sudan predates Egypt in technology and cosmology. The astronomical importance of the Giza Plateau had its origin in the Sudan. The people with the technology lived in the Sudan. Here we see the emergence of the Hathor cult – Hathor will eventually be the Chief Deity

Amun's wife/consort.

Cosmologically, we also have the Famine Text. Dr. Ben says that we come from the mountains of the moon where God Hapi Dwelt – the closest document that speaks to this is not the Hunefer papyrus but the Famine Text. In this document among other things – we see that the Nsw't Djoser asking Imhotep why is there a Famine. Imhotep goes into the Mystery System Librabry for the Answer and says that Egypt in the Third Dynasty is not giving homage to its Ancestors in Nubia. So here is the primary evidence that we need.

After Imhotep told Pharoah what the Mystery System said about what may be the problem, Nsw't Djoser made this decree about worshipping the South. M. Litchem's translation:

Djoser's decree

Then I awoke happy (?), my heart was

decided and at ease. I decreed this order to the temple of my father Knum.²³ Royal sacrifice for Knum-Re, lord of the cataract, first of Nubia, as reward for what you favour me with. I make you a gift of your western shore by the mountain of the dusk and your eastern shore by the mountain of dawn, from Elephantine to with twelve aruras on the eastern and western shores, with the plants, with the harbours (?) with the river and with every settlement on these aruras.

24 All the peasants working their fields with their labourers and bringing water to their new and high-lying lands, their harvest shall be stored in your granary in excess of the part that used to be your due.²⁵ All fishermen and trappers and hunters on the water and lion catchers in the desert, I impose on them a duty of one tenth of

their catch.

Every calf born by the cows on these aruras shall be given to the stables as a burnt offering and a remaining daily offering.²⁶ Moreover one tenth of the gold and ivory and the wood and minerals and every tree stem and all things which the Nubians of Khenet-hen-nefer bring to Egypt shall be handed over together with every man who comes with them (?).

27 No vizier shall give orders in these places and levy a tax on them, diminishing what is being delivered to your temple. I make you a gift of this field with the stones and the good fruit bearing land and nothing shall be taken away (?).

Here is Imhotep's analysis:

[https://pantherfile.uwm.edu/prec/www/course/egypt/274RH/Texts/The%20Famine %20Stela.htm](https://pantherfile.uwm.edu/prec/www/course/egypt/274RH/Texts/The%20Famine%20Stela.htm)

"I directed my heart to turn to the

past, I consulted one of the staff of the Ibis, The chief lector-priest of Imhotep, Son of Pta're South-of-his-Wall: "In which place is Hapy born? Which is the town of the Sinuous one? Which god dwells there? That he might join with me."

He stood: "I shall go to Mansion-of-the-Net, It is designed to support a man in his deeds; I shall enter the House of Life, Unroll the Souls of Re, I shall be guided by them."

He departed, he returned to me quickly, He let me know the flow of Hapy, His shores and all the things they contain. He disclosed to me the hidden wonders, To which the ancestors had made their way, And no king had equaled them since.

He said to me: "There is a town in the midst of the deep, Surrounded by Hapy, Yebu by name; It is first of the first, First nome to Wawat, Earthly

elevation, celestial hill, Seat of Re
when he prepares To give life to every
face. Its temple's name is 'Joy-of-life,'
'Twin Caverns' is the water's name,
They are the breasts that nourish all.
It is the house of sleep of Hapy, He
grows young in it in [his time], [It is
the place hence] he brings the flood:
Bounding up he copulates, As man
copulates with woman, Renewing his
manhood with joy; Coursing twenty-
eight cubits high, He passes Sema-
behdet at seven.

Knum is the god [who rules] there, [He
is enthroned above the deep], His
sandals resting on the flood; He holds
the door bolt in his hand, Opens the
gate as he wishes. He is eternal there
as Shu, Bounty-giver, Lord-of-fields, So
his name is called. He has reckoned
the land of the South and the North,
To give parts to every god; It is he who
governs barley, [emmer], Fowl and

fish and all one lives on.

Cord and scribal board are there, The pole is there with its beam. . . His temple opens southeastward, Re rises in its face every day; Its water rages on its south for an iter, A wall against the Nubians each day. There is a mountain massif in its eastern region, With precious stones and quarry stones of all kinds, All the things sought for building temples In Egypt, South and North, And stalls for sacred animals, And palaces for kings, All statues too that stand in temples and in shrines.”

A thorough reading of this passage – the reader will conclude that the Kemet’s misfortune is caused by neglecting the past. In addition, Imhotep’s guidance is to pay particular attention to Knum who is a Nubian God of creation. In addition, Hapy – the Nile God originates in

Nubia to, as a matter of fact all things do.

Also Dr. Ben's famous line "We come from the Mountains of the Moon where the God Hapy Dwelt" comes from this passage and not the Hunefer papyrus. Of course, this quote from Dr. Ben is stylized – but is accurate to the extent that in Nubia is the Amun Temple which is an Origin Place. If you translate the Famine Text and do not see Mountains – then substitute Dr. Ben's Mountains for "twin caravans". The Master Teacher, Dr. Ben has never said that he translated the text that he read himself – the translation that he read from may not have been precise. Dr. Ben has been in Egypt of 60 years – the Mdu Ntr is growing and translations are getting more accurate or at least their are more variations. However, the Famine Text is the only Document that we have that shows

Imhotep was part of the Mysteries,
that the “souls of re” was the sacred
books.

From Djoser’s Dream: “I am Knum,
your maker! My arms are around you,
To steady your body, To safeguard
your limbs. I bestow on you stones
upon stones, That were not found
before, Of which no work was made,
For building temples, Rebuilding ruins,
Inlaying statues’ eyes.

For I am the master who makes, I am
he who made himself, Exalted Nun,
who first came forth, Hapy who
hurries at will; Fashioner of everybody,
Guide of each man in his hour,
Tatenen, father of gods, Great Shu,
high in heaven!

Here we see from the Third Dynasty a
connection in Cosmoloy of Ancient
Nubia.

In Short, the Secret of the Ankh is a
Paradigm that looks at the Hermopolis

Creation Story. You can find a more detailed look at www.secretoftheankh.com . Central to the Hermoplois Creation Story or the Khemnu Creation Story – Khemnu is the Medu Ntr for the City of Eight where the Ogdoad or Eight primordial Deities along with Tehuti and Maat Lived. – In the Name is of the City is the sounds of Khem and Nu and He – these represent the three of the four pairs. The four pairs are Amen/Amenet, Nu, Nunet, Kh/Kheket, He, Hehet. If you look at the sounds you come up with ANKH. The City of Eight has the sounds of Ke,He and Nu. There is a debate that Amen is really Imen so it can't mean Ankh – However we don't know if the pronunciation of Ankh is really inkh or just Nkh – We have unfortunately taken guidance from the European Academy without critique.

A second major part of the Secret of the Ankh is from those who have restored the Diety Amun/Amen. Central to this is a large body of evidence coming from the Nsw't Ankh Tut Amun or Amun Tut Ankh. This Nsw't known as Tut – has another name. His name is Neb Khephera Ra. This is the symbol largely known as the mystery symbol . What we no is that it is the Pharoah's Amun Tut Ankh's other name.

This name of this Nsw't or Pharoah is important because he has both Ankh and Amun in his name. His wife has both Ankh and Amun. She is the Queen Ankh es Amun.

The 25th Dynasty Nsw't Pi Ankh yy has Ankh in his name. His other name is Men Khepera Ra. The close proximity in names of the Nsw'ts and their missions to restore Amen are hardly coincidental at all.

If time permits read the cosmology. Lastly the important of Jerbel Barkal- One can argue that Egypt/Kemet created the various Cosmologies - Hermopolis or Khemnu/Heliopolis or An - or Memphite/Shabaqa both Kemet and Nubia point to each other. Let's explore this - Amen - who is an Ogdoad who reemerges in the chief diety of Kemet in the 18th Dynasty as Egypt is restored after Akenaton and the Armana Revolution. Lives in the South. He lives in the Holy Mountain of Jerbel Barkal.

The Egyptians being so different as others say - would not have the home of its most important deity in an enemy territory. Jerbel Barkel is holy because a small part of the

mountain has the Upper Crown and looks like a serpent. In addition, the Mountain is as a Birth Place of the

Deity resembles what the Birth Place of a God and the World would be. Jerbel Barkel is a mountain with a Black Sut like foundation in side the mountain range. This place again closely resembles the cosmologies of a deity being born in Nun/Nunet and forming himself with Heh/Hehet, Kek, Kekhet. In this case the deity formed is Amen. In other cosmologies – Pe Ta He or Pth was formed, Ra was formed, Aten was formed. The creation is called Sep Tepyy or the first time. Now a place that we would look would be do we see Jerbel Barkel in any of the text. This would be important. The answer to the question is yes. Besides the Cosmological Equivalence, we see the Holy Mountain in the Book of Coming Forth by Day and by Night. We also see the similarities in the Festivals of Opet. This Festival is largely about the Nsw't going back in

time to Sep Teppy. We also see the second home of Amun being in Luxor. Amun is both Amun of Luxor and of Nubia.

I will reference an author Timothy Kendall – the Author of Jerbel Barkal – The History and Architecture of Ancient Napata.

<http://www.jebelbarkal.org/>

A Good Reading of his work will show the significance of the cosmological argument. Only understanding the Secret of the Ankh will allow you to understand the following:

The importance of the Nsw't being baptized by the Ankh.

The Napta, Kemetic Cosmology will survive past the fall of Kemet. You can find the Deity Imana in Uganda. In Ethiopia you will find the Ogdoad in Solomon's Ring and the Coptic Cross – I have said it before but:

Here I want to include a very

important recent finding after I have reread The Ethiopian Book of Life – The Bandlet of Rightousness. by Sir. E.A. Wallis Budge.

From x11 – in the footnote – In Codex A, p.54 is given a drawing of the Seal of Solomon. In the centre is what seems to be a gem emitting eight rays of light, and between double concentric circles are written the names HLYPT SLYT SPILT TR(?)YKT PP MRYT HLPT A(?)YLPT. Outside the circles are the names DPP\$ BRWLHT HKIKT TRKLT PPT PRISHT ALILT PPASHNT SHRI'T PLISHT. The text continues “These names shall be supporters, and protectors and deliverers and protectors against all diseases and sicknesses now; also before Kings and Governors, etc. On p. xiii – Drawings of the Seal of Solomon are found in many Ethiopic amulets, and they are claimed to be

copies of the device which was engraved on the bezel of Solomon's ring. A prominent feature in all these drawings is a modified form of the Coptic Cross, which of course, proclaims their non-Hebrew origin. Worked into the designs are two, four, or eight eyes, which indicate that the Seal was specially intended to protect the wearers of the amulets from the Evil Eye and from the attacks of fiends and the Devil. Here is the powers of the primordial eight pairs surviving and being recoded into the Coptics. The Below is additional contact of Nubians and Egyptians: Egyptian Contact with other peoples from 3000 bc to the invasion of the Hyksos – the main source was from Warfare in the Ancient Near East to 1600 BC – Holy Warriors at the Dawn of History by William J. Hamblin. Pre-Dynastic

King Scorpion

King Ka

Aha vs Ta-Sety

vs King Ka (3085?-3060?)

vs Nubian Kings of Ta-Sety (3075-3050?)

Second Dynasty

Ranebi (Nebra) military expedition to Kharga Oasis (2820-2790 BC)

Khaskhemy father of Djoser vs Ta-Sety

Djoser (Netjerikhet) (2687-2668)

expedition to mines at Wadi Mahara in south west Sinai.

Huny (Qahedjet) 2653-2649 vs Nubian Third Dynasty 2387-2649

Huny (Qahedjet) 2353-2649 the last king of the Dynasty who probably built the fortification at Elephantine Island against the rise of Nubian Threat.

Forth Dynasty

Sneferu (2649-2609) vs Nubia, Libya,

Sinai

Khafrak 2576-2551 vs Nubia

Fifth Dynasty

Userkaf (2513-2506) vs Nubia

Djedkare Izezi Maritime expeditionsto
Punt

Wenis negotiations with Nubians at
Elephantine

Sixth Dynasty

Teti (2374-2354) expeditions vs
Canaanites, expeditions to Punt

Merenre II 2310-2300 – Recorded
Military expeditions to Nubia

Horkhuf (Harkhuf) 2310-2300 Military
Expeditions to Nubia and Libya

Now we meet Pepy II the longest
raining Pharaoh in History 94 years

Pepy (Phiops) II 2300-2206

Pepinakht and his son Sabni accounts
military affairs around Nubian
Border

Collapse of Old Kindgom 2206-2191

Seventh Dynasty 2190 – Egyptian

internal Strive
Eighth Dynasty 2190-2165 more internal Strive
Ninth Dynasty 2164-2040 Akhtoy I (Khety, Archtoes) - Manetho reported this king acting more cruelly than predecessors in internal Egyptian affairs.
10th Dynasty more strife
11th Dynasty Mentuhotpe 2155-2134 - established semi independent power at thebes.
Mentuhotep unification of Egypt 2047-2035 Western Desert and Expeditions against Nubians.
Mentuhotep II 2011-2000 ruled for a decade - Focused on Canaan. However he reopened Maritime Trade to Punt.
Twelfth Dynasty 1991-1786 Amenemhat I 1991-1971/1962 - Though Amenemhat was a son of a woman from Ta-Sety, He had a strong Nubian Policy also campaigns against the sand dwellers.
Senwoseret 1971/1962-1928 - For Father Amenemhat - In charge of Libyan Expeditions Father was

assassinated – defeated assassins – kept throne. but as a King focused on Nubia and its resources. Amememhet II 1929-1895 – Campaigns into Syria as well as managing Nubia.

Senwosret (Sesostris III) 1878-1843 – Called a Conqueror greater than Alexander the Great. Expanded Egypt deeper into Kush and Kerma (Central Sudan) as well as into Canaan.

Amenemhet III 1843-1797 The Greek Ammenemes – Builder of the Labyrinth

- noted for his half century rule and trade with Sinai and Nubia

Thirteenth Dynasty – 1786-1667 – not well documented ruled by 50 kings.

Lost much of Nubia – Kushite King marked his victory with an Egyptian-style stele, depicting himself with bow, malice and the crown of Upper Egypt.

Fourteenth Dynasty (The Canaanite)

Dynasty 1788-1667

Called the Hykos Dynasty – where the Hykos conquered Lower Egypt.

It is here where there is a period of Semetic Control where Asiatics came into Egypt.

*****I want to center this argument on the Weni of Abydos Expedition of (2350-2330)

The Nsw't Weni made a huge military expedition to Canaan. The importance about this is that his autobiography gives a complete description of the peoples in the area.

Here is the translation:

“When is majesty took actions against the Eastern Sand-dwellers, his majesty made an army of many tens of thousands from all of Upper Egypt; from Yebu (Aswan) in the south to Medenyt in the north; from lower Egypt: from all of the Two Sides of the Huse and from Sedjer and Khensedjru;

and mercenaries from Irtjet-Nubians, Medja-Nubians, Yam-Nubians, Wawat-Nubians, Kaau-Nubians, Kaau-Nubians; and from Tjemeh (Southern Libyans)

This is important about this is that Weni employed a huge army of non Egyptian Nationals to fight the Cananns. There is no mention of nationals Across the Red Sea as any importance.

From Ancient Literature – The Old and Middle Kingdoms by Miriam Lichtheim, Vol 1: I have her translated passage of Weni's return from his autobiography This army returned in safety, It has ravaged the Sand-Dweller's land. This army returned in safety, It had flattened the Sand-Dwellers' land. This army returned in safety, It had sacked its strongholds, This army returned in safety, It had cut down its figs, its vines. This army returned in safety, It

had thrown fire in all its [mansions].
This army returned in safety, It had
slain its troops by many ten-
thousands, This army returned in
safety, [It had carried} off many
[troops] as captives.

From another translation of literature
from Egypt, I also have an
extraordinary descriptions of the
Asiatics from the Middle Kingdom
Instructions to King Merikare. This is
an instruction from Old King to his
successor.

... It is settled with towns, filled with
people, Of the best in the whole land,
To repel (90) attacks against them.
May I see a brave man who will copy
it, Who will add to what I have done, A
wretched heir would disgrace me.

But this should be said to the
Bowman: Lo, the Miserable Asiatic, He
is wretched

because of the place he's in: Short of

water, bare of wood, Its paths are many and painful because of the mountains.

He does not dwell in one place, Food propels his legs, He fights since the time of Horus, Not conquering nor being conquered, He does not announce the day of combat, Like a thief who darts about a group.

But as I live and shall be what I am, When the Bowmen were a sealed wall, I breached their strongholds, I made Lower Egypt attack them, I captured their inhabitants, I seized their cattle, Until the Asiatics abhorred Egypt.

Do not concern yourself with him, The Asiatic is a crocodile on its shore, It snatches from a lonely road, It cannot seize from a populous road,

I want to add Senwosret III biography
1878-1843 bc

After the Nubian campaign his majesty travelled downstream

Northward to overthrow the Bedouin of the Cannan. His majesty arrived at a foreign land, Shechem by name... Then Shechem fell, together with the vile Retenu Canaanites, while I acted as the rearguard. Then the soldiers joined in to fight with the Easterners. Thereupon I captured an Easterner. Then I had his weapons seized by two soldiers. There was no turning back from the fray, but my face was to the fore of the battle. I did not show my back to the Easterner. In reward Senwosret gave to me a staff of electrum in my hand, a bow and a dagger wrought with electrum, together with the weapons, I captured from the enemy. AIB 120. What is important is that Egypt is in the Biblical Shechem and was operating there.

Equally as important is the literature and archeology about Egypt's contact

with the South.

Now we meet Pepy II the longest
raining Pharoah in History 94 years
Pepy (Phiops) II 2300-2206 Pepy wrote
this fantastic passage.

The Pygmy of the god's dances from
the land of the horizon-dwellers at the
end of the earth..... Hurry and bring
with you this pygmy.... Get worthy
men to be around him on deck, lest he
fall in the water on the trip down to
the Nile. When he lies down at night,
get worthy men to lie around him in
his tent. Inspect him ten times at
night (AEL 1:26-7

Henemu's expedition to Punt, 2004
.... Donkeys were laden with sandals;
when a foot became unshod another
sandal was ready. I also made twelve
wells on the valley floor and two wells
in Idahet, one measuring twenty
cubits, the other thirty. I made another
in Yaheteb of 10 by 10 cubites at all

water levels. Then I reached the sea and then I build this fleet. I loaded it with everything when I made for it a great sacrifice of cattle and goats. When I had returned from the sea, I had done what his majesty had commanded me bringing for him all kinds of gifts that I had found on the shores of god's land Punt.... Never had the likes been done by any King's Friend since the mytical time of the God. p 389 Warfare in the Ancient Near East to 1600 BC – William J. Hamblin

From Pre-Dynastic Egypt At least (3200-3000 BC) – We have evidence of conflict between Nubia and Egypt. Particularly with King Ka and the Nubian Kindoms of Ta-Sety in northern Sudan. The evidence is an excavation of a cemetery with royal burials of rulers of a powerful Pre-Dynastic Kingdom that was the equal and

competitor of Kmt (Egypt) at that time.

Bruce Williams interprets some elements of Egyptian kingship as originating in Nubia: "Qustul: The Lost Pharaohs of Nubia", *Archeology*, 33/5 (1980)

There existed also in this find proto-hieroglyphic writing. Which is very important because it seemed that writing originated in Nubia and spread to Egypt? If this is the case then, if there was an empire in the Saudi Peninsula, it should have spread that way.

In the Middle Kingdom Egypt had conflicts with the Confederation of Kush or Kerma Civilization - Names of Lands Three Main Egyptian Land Masses that are talked about as belonging or having a relationship to Kmt. They are Ta-Meri, Ta-Seti and Ta-Ntr or Ta-Netjer. Ta-Meri is Kmt Proper,

Ta-Seti is Sudan (Nubia) We know this because there has been artifacts found in Nubia with the inscriptions of Ta-Seti. According to the Oriental Institute, Nubia Salvage Project – “Other representations and monuments could then be identified, and in the process, a lost kingdom, called Ta-Seti or Land of the Bow, was discovered. In fact, the cemetery at Qustul leads directly to the first great royal monuments of Egypt in a progression. Qustul in Nubia could well have been the seat of Egypt’s founding dynasty. Certainly, no artifacts have been found in the Saudi Peninsula with Mdu Ntr from the Old Kingdom. There is much speculation what Ta-Ntr could have been – It could have meant points further south where Egyptians may have claimed their ancestral homeland. It could have meant all of Nubia. To say that Ta

Ntr is Punt and say that Ta Netjer was Ethiopia and all of the Saudi Arabia Peninsula without archeological proof is questionable scholarship. Also to say that Ancient Arabs were part of Punt is also questionable.

Though Ta Ntr is mentioned much in Ancient Egypt and almost everywhere where there is a funerary text beginning with the Htp-Nsw't where it introduces Ausar.

From Ancient Egypt standpoint we have a relevant description of Punt from Queen Hatshepsut's voyage to Punt. The point also to this is that the Egyptians were aware of where there ancestors came from. Also the Nubians were aware of where there ancestors came from. The God Besi (Twa) and the the God Hapi (Nile) are two of the oldest deities and they come from Nubia.

Figure of God Bes/Bisu – notice that he

is bearded

We know that Punt is on the mainland of Africa for it is identified with the diety Bes (Pygmy figurative). Also present were elephant tusk, ivory (hebny) and gum (Kemy), skins of giraffes, panthers and the sacred Cynocephalus baboons.

From Translation of Hatshepsut's visit.

"...loading of the ships very heavily with marvels of the country of Punt; all goodly fragrant woods of God's-Land, heaps of myrrh resin, with fresh myrrh trees, with ebony and pure ivory, with green gold of Emu, with cinnamon wood, khesyt wood, with two kinds of incense, eye-cosmetics, with apes, monkeys, dogs, and with skins of the southern panther, with natives and their children. Never was brought the like of this for any king who has been since the beginning"

I also want to add the translation from the Transliteration of the Mdu Ntr.

During the lecture, Dr Wesley keeps identifying the Africans who crossed over to Ethiopia as the Ancient Cushites. It is important here to speak a little bit about the empires of Ethiopia and Nubia.

Ancient Nubia-From Wikipedia and Encyclopedia Sources

Early history

By the 7th millennium BC, exceedingly large and organized settlements may be found in the region, relying also on deep wells for sources of water.[2]

Huts are found constructed in straight rows.[2] Sustenance included fruit, legumes, millets, sorghum and tubers. [2]

Also in the late 7th millennium BC, but a little later than above, imported goats and sheep, apparently from Southwest Asia [1], appear. Many

large hearths also appear.[2]

High level of organization

Archaeological discoveries reveal that these prehistoric peoples led livelihoods seemingly at a higher level of organization than their contemporaries who lived closer to the Nile Valley:[2]

- above-ground & below-ground stone construction,
- villages designed in pre-planned arrangements, and
- deep wells that held water year-round. Findings also indicate that the region was occupied only seasonally, likely only in the summer when the local lake filled with water for grazing cattle.[4]

http://en.wikipedia.org/wiki/Nabta_Plaza \l "cite_note-WendorfSAA98-1"[2]

Analysis of human remains suggest migration from sub-Saharan Africa.[4]

Religious ties to ancient Egypt By the

6th millennium BC, evidence of a prehistoric religion or cult appears, with a number of sacrificed cattle buried in stone-roofed chambers lined with clay.[2] It has been suggested that the associated cattle cult indicated in Nabta Playa marks an early evolution of Ancient Egypt's Hathor cult. For example, Hathor was worshipped as a nighttime protector in desert regions (see Serabit el-Khadim). To directly quote professors Wendorf and Schild:[2] ... there are many aspects of political and ceremonial life in the Predynastic and Old

Kingdom that reflects a strong impact from Saharan cattle pastoralists... Nevertheless, though the religious practices of the region involving cattle suggest ties to Ancient Egypt,[2] Egyptologist Mark

LehnerHYPERLINK

"http://en.wikipedia.org/wiki/Nabta_Playa" \l "cite_note-nubia-0"[1] cautions: It makes sense, but not in a facile, direct way. You can't go straight from these megaliths to the pyramid of Djoser.

Other subterranean complexes are also found in Nabta Playa, one of which included evidence of perhaps an early Egyptian attempt at sculpture.[2] One of the world's earliest known examples of archaeoastronomy Circular cromlech at Nabta

By the 5th millennium BC these peoples had fashioned one of the world's earliest known archaeoastronomical devices (roughly contemporary to the Goseck circle in Germany and the Mnajdra megalithic temple complex in Malta), about 1000 years

older than but comparable to
Stonehenge[HYPERLINK](#)

"http://en.wikipedia.org/wiki/Nabta_Playa" \l "cite_note-WendorfSAA98-1"[2]
(see sketch

at right). Research suggests that it
may have been a prehistoric calendar
which accurately marks the summer
solstice.[3]

The research done by the
astrophysicist Thomas G. Brophy
suggests that these monoliths might
tell much more. The calendar circle
itself is made up of one doorway that
runs north-south, a second that runs
northeast-southwest marking the
summer solstice, and six center
stones (see sketch above). Brophy's
hypothesis proposes first that the
southerly line of three stones inside
the calendar circle represented the
three stars of Orion's Belt and the
other three stones inside the calendar

circle represented the shoulders and head stars of Orion as they appeared in the sky. These correspondences were for two dates — circa 4,800 BC and at precessional opposition — representing how the sky “moves” long term. Brophy proposes that the circle was constructed and used circa the later date, and the dual date representation was a conceptual representation of the motion of the sky over a precession cycle.

Near by the calendar circle, which is made of smaller stones, there are alignments of large megalithic stones. The southerly lines of these megaliths, Brophy shows, aligned to the same stars as represented in the calendar circle, all at the same epoch, circa 6270 BC. The calendar circle correlation with Orion’s belt occurred between 6400 BC and 4900 BC, matching the radio-carbon dating of

campfires around the circle.[5]

Brophy found that the lines made to these megaliths match the spots in the sky where the various stars rose in vernal equinox heliacal rising. In analyzing the varying distances, mulling through assumptions such as that they represented the brightness of the stars, he inadvertently found that they matched the distance of the stars from Earth on a scale of roughly 1 meter = .8 light years within the margin of error for astronomical distances calculated today.[6].

The purpose here is to show that the Ancient Nubians had a high order of civilization including science.

From The Nubia Salvage Project

NUBIA – “Its glory and its people”

1987 EXHIBITION: BROCHURE

FEBRUARY 1 thru 28, 1987

Presented by: THE ORIENTAL

INSTITUTE OF THE UNIVERSITY OF
CHICAGO and the OAK WOODS
CEMETERY ASSOCIATION In the Tower
of Memories, Oak Woods Cemetery,
Chicago

An Early Kingdom in the Land of the
Bow: Nubia

The A-Group, 3800-3100 B.C.

The first continuous agricultural
tradition in Africa, the Sudanese-
Saharan Neolithic, developed almost
ten thousand years ago in country
west of Nubia that is now desert.

The Nile Valley in Egypt had been
inhospitable, but in the seasonally dry
channels of the Second Cataract, early
farmers learned to manage parts of
the river's annual flood. This
knowledge could then be applied in
Egypt's wide floodplain, giving rise to
the great sequence of Upper Egypt's
early civilizations.

Upper Egypt soon grew wealthy and

its culture expanded again into Nubia, where renewed southern contacts gave rise to the first of Nubia's trading cultures, called the A- Group. Incense, copper, gold, objects of shell, and semiprecious stones were traded northward in return for manufactured articles and probably agricultural produce.

Most surprising, evidence that early pharaohs ruled in A-Group Nubia was discovered by the Oriental Institute at Qustul, almost at the modern Sudanese border. A cemetery of large tombs contained evidence of wealth and representations of the rulers and their victories. Other representations and monuments could then be identified, and in the process, a lost kingdom, called Ta-Seti or Land of the Bow, was discovered. In fact, the cemetery at Qustul leads directly to the first great royal monuments of

Egypt in a progression. Qustul in Nubia could well have been the seat of Egypt's founding dynasty.

The Land of Wawat: C-Group Lower Nubia, 2300-1550 B.C.

Life in Nubia between 3100 and about 2300 B. C. differed greatly from the prosperous times of A-Group. We know of only a few inhabitants and one substantial town, where copper was smelted for export.

About 2300 B.C., during the Egyptian Sixth Dynasty, a new culture appeared, which archaeologists call C-Group. Cattle played an important role in this culture, as they have in many other African societies since.

Nevertheless, the C-Group was settled permanently along the Nile, from Aswan to the Second Cataract, and a closely related culture was established in northern Sudan, especially at Kerma, south of the Third Cataract. As

Egypt fragmented politically, C-Group people entered the country to the north, as herdsmen and soldiers. They sometimes rose very high in Egyptian society and they played an important role in the struggles that founded the Egyptian Middle Kingdom, about 2050 B.C.

From biographies of Egyptian governors at Aswan, about 2300 B. C., we learn that the peoples to the south were concentrated in four principalities. One, Wawat, later gave its name to all of Lower Nubia, the land between the First and the Second Cataracts. Another, Yam, may have been a predecessor of Kush. In the Egyptian period of disunity, about 2250 B. C., Lower Nubia had its own pharaohs.

C-Group is well known for its tightly packed cemeteries of high stone circles. Next to these circles were

placed stelae, some with pictures of cattle incised on them, and pottery, some of Nubia's finest art. Three major cemeteries and a house of this culture were excavated by the Oriental Institute at Adindan and Serra East.

Kerma and the Rise of Kush, ca. 2000-1550 B. C.

Egypt conquered Lower Nubia about 1950 B. C., and retained it until about 1700. C- Group kept its cultural identity under Egyptian rule, but the land of Kush to the south and the Medjay people of the Eastern Desert remained independent. Kush, much influenced by the Medjay, became a major power in the south, and as Egypt fell into disunity again, about 1700 B. C., Kush took over Lower Nubia with its C-Group population and Egyptian garrisons. The allegiance of people and soldiers was transferred to

the southern ruler who was represented as a pharaoh.

Most archaeology of the Kerma culture or early Kush is found south of the Second Cataract, especially at the great capital at Kerma, with its central temples, elaborate smelter, manufacturing installations, houses and enormous royal mound tombs. Its magnificent pottery was sometimes exported as far north as the Egyptian Delta, and sometimes carried north by travelling officials and soldiers.

The Ages of Egyptian Occupation

The Middle Kingdom, 1950-1700 B. C.

The New Kingdom, 1550-1100 B.C.

The two periods of Egyptian rule in Nubia were quite different. In the Middle Kingdom, Egyptian garrisons occupied fortresses and the native C-Group peoples were not profoundly changed by the imperial occupation.

After the terrible struggles that ended

Egypt's Second Intermediate Period, objects and many local customs became practically indistinguishable from those of Egypt. Much that underlay the tremendous elaboration of Egypt must have been present long before in Nubia, for the rapid, sympathetic, and understanding adoption of Egyptian culture in Nubia is unique in the ancient world. Egypt invested heavily in this change, building numerous temple complexes such as Abu Simbel that were at once centers of religion, culture, politics, and economy. In later centuries, this investment bore fruit as Nubia championed the pharaonic faith against forces of disruption, conquest and foreign rule in the Nile Valley again and again

Now we get to Kush. If Dr. Wesley says that the ancient Arabs were actually Ancient Kushites then the

empire of Kush begins around 1100 BC. I may be misrepresenting him, because he may have said that the Ancient Kushites crossed over into Yemen in Pre- history and left Africa before 3000 B.C. Though this may be possible – Let's table that for a second and handle that in the next last section.

The Empire of Kush

Between 1100 and 750 B.C., little is known of Nubia, but after 750, a new Kushite kingdom appeared at Napata near the Fourth Cataract and rapidly expanded into a huge empire. To the south, Meroe was founded. To the north, Egypt had fallen into fragments under Libyan rulers, and the Kushites extended their control north of Thebes, the cult center of the god Amun in Egypt, who was also the most favored deity of Kush. Piye, most famous of Kush's pharaohs, united the

Nile Valley from the Mediterranean to Meroe, creating one of Africa's greatest states. He and his successors are known as Egypt's Twenty-fifth Dynasty.

We are talking about the period of Pianky, Shabaka and Taharqa.

Taharqa, was a great builder, and the Kushite rulers led Egypt to its last age of outstanding achievement, which reached its peak in the sixth century B.C. But when Kush tried to stop the westward advance of Assyria in Asia, Taharqa and his successor Tanutamani were defeated and expelled from Egypt by 650 B.C. In Nubia and Sudan, Kush continued to be a major state for a thousand years.

Sheba/Makeda

It is where in Ethiopia and/or Yemen – the Legend of Sheba both Christian and Islamic appears. This dated around 1,000 B.C.

To The African Ethiopia, she is known as Makeda,
For The Nubians from Wikipedia to be brief – The tradition of the Candaces is well documented in Nubia, where the rule of its many queens recedes into prehistoric times and there the title Kentakes is a term used to describe the long tradition of leadership in Nubia by warrior queens. Nubia was south of Ancient Egypt, also divided by the Nile River and bordered by the Red Sea and, it is another candidate for the location of Sheba and the famous queen. The history of Nubia provides examples of a tradition and a wealthy kingdom that could be the original kingdom of the Queen of Sheba. The

economics of the culture was based upon trade. David Jones, in *Women Warriors: a History*, relates that in 332 BC Alexander the Great attempted to lead his army into Nubia. At its border, he was confronted by the brilliant military formations devised by their warrior queen, Candace of Meroë. She led her army on the opposite side of the border from atop an elephant. Alexander withdrew and redirected his forces to enter Egypt instead.[9] It should be noted that this story is thought by scholars to be legendary, and Alexander appears never to have attacked Nubia. [10][HYPERLINK "http://en.wikipedia.org/wiki/Queen_of_Sheba"](http://en.wikipedia.org/wiki/Queen_of_Sheba) \l "cite_note-Greek_Fiction:_The_Greek_Novel_in_Co

ntext-10"[11] That was the beginning of the Greek rule of Egypt that would last for three hundred years until the Roman occupation in 30 B.C.

The Big Point of This is that we know that in Egypt Females Ruled and we know that in Nubia Females ruled. We have no documentation that Arab Females ruled. So it would look more like that Sheba was in fact Makeda and an African.

Meroitic Nubia, ca. 200 B.C.- A.D. 300
The actual capital of Kush was established at Meroe quite early even though its rulers built pyramids near Napata until about 300 B.C. Meroe became a great city of large industrial complexes and great temples, with an inner city that contained palaces, a shrine with a large pool and columns that spouted water, and even an

observatory. Numerous important centers were founded in the Isle of Meroe, and great temple complexes dedicated to gods with both Egyptian and Meroitic names. The most important Meroitic deity was Apedemak, usually shown with a lion's head, who became one of the greatest state gods. The outstanding Meroitic industry known to us is iron. The site of Meroe still contains large heaps of slag, and recent excavations have unearthed parts of the furnaces used to smelt the metal.

In the north, Meroitic policy had been to assist revolts in Upper Egypt against foreign rulers, such as Persians, the Macedonian Ptolemies, and Romans. After an agreement with Rome just after 23 B.C., Meroitic settlers were able to live close to Aswan, beginning a new era of prosperity in Lower Nubia. Wealth

derived from trade made possible some of Nubia's most delightful achievements in arts and crafts. The culture, like that of Kush's main center at Meroe, was pharaonic, and the representations on pottery and small objects were made in accordance with the what was considered proper in that tradition. These Meroites of Lower Nubia also constructed small brick pyramids, and equipped their chapels with stone sculptures and inscribed monuments.

X-Group Nubia
The Blemmyes, ca A.D. 250-500
The Noubadian Kingdom, ca. A.D. 350-550

With the Roman world in turmoil, and Meroe in decline, a people from east of the Nile known to the Greeks as Blemmyes and to the Arabs as Bedja, rapidly overran much of Egypt and Lower Nubia. Although expelled from Egypt, they were able to establish

themselves in the region of Nubia just south of Aswan. Although they continued the religion of the pharaohs, their rulers used the Greek forms of contemporary Roman Imperial titles. The Oriental Institute excavated near Kalabsha and recovered many fragments of decoration from one of the Blemmyes' most important holy places, as well as pieces of their unusual and beautiful pottery.

South of the Blemmyes, the Meroitic province of Lower Nubia collapsed by about A. D. 300, and by 375, the kingdom of the Noubades, now known as Nubians was established with its capital near the modern Sudanese Border. Great mound-tombs of its kings at Qustul and Ballana contained much wealth, in crowns, jewels, and great weapons, including long African spear-swords, now in the Cairo

Museum. The Oriental Institute's own excavations there discovered that the tumuli themselves were only part of larger complexes of chapels and sacrificial pits. Like the Meroitic rulers they supplanted, the Noubadians used pharaonic symbols and worshipped ancient gods. They joined with the Blemmyes in attacks on Upper Egypt in defense of the old religion against the newly dominant Christianity.

Christian Nubia, ca. A.D. 550-1400

The reason for this is to look into Nubian Civilization to add to the record that the Civilization below Kmt was various Nubian Periods. In these Nubian Periods – there is no record of the Nubians having any large conflicts with people across the Red Sea.

Here is Cosmology references in short
The cosmology of Khmun or Hermopolis is one of the oldest cosmologies. There are several

themes but existing was Amen/Amenet, Nun/Nunet, Kuk/Kukhet, Heh/Hehet and Tuhuti was called their father in some text and Maat their mother in another text. In this cosmology some event explosion took place that caused the combining of the eight. References are the “lake of two knives”, “island of flames”. The cosmology of Khmun then combines with the cosmology of Yonew, Helipolis or On. In this cosmology precreation is not explicitly stated but Atum is created in some event with Nun and steps on the primeval hill and begins creation. The next cosmology is that of Menefer/memphite/HikuPta're Cosmology. Here Pta're takes the role of Atun and embodies in his mouth the Eight and creates the Ennead. From the Middle Kingdom Amen Hotep III begins the worship of Amun Re His

Son Amen Hotep IV begins the worship of Aten Re combining older dieties into Aten. He takes this one step further by defacing the names of the other dieties.

Amen Tut Ankh (Tut Ankh Amun) restores the old religion Horemhab begins the persecution of the Aten priesthood

Amun Ra becomes the popular Dietity of the working people in Waset/Thebes. Amun is “that beloved God who hearkens to humble entreaties, who stretches forth his hand to the humble, who saves the weak”, “who hears prayer, conies at the voice of the distressed humble one, who gives breath to him that is wretched”, and Re-Harakhte is called “august, beloved, merciful God who hears him that prays, who hears the humble entreaties of him that calls upon him, who comes at the voice of

him that utters his name.”

Amun Ra has 777 ears and millions of Eyes. He becomes the hidden one that we pray and hears our prayers and appears when we need him.

The Shabaka stone contains aspects of all of the Cosmologies. I asked Kemetic Professor Mfundishi Jhutym about the problems of the different strains of cosmology and he has an excellent metaphor that described helps. Basically, if a car runs in back of a bus – and there are three witnesses. Each witness will tell his story from his vantage point. But the fact is that the car hit the bus. So there is at least one agreement. Here life comes out of Nun/Nunet.

Posted in Uncategorized|1 Comment

- The Master Key to the Mystery System of the Ankh

WHAT IS REIKI?

Rei-Ki, Pronounced: "Ray Key." The word "Rei-Ki" is a compound word of two parts – “Rei”, meaning “Universal” and “Ki”, meaning “Life Force Energy”. Hence, combined, we have Rei-Ki - Universal Life Force Energy. “Rei” can also mean 'Supernatural Force or Spiritual Intelligence (Your Higher Power, Inner Voice, God, Goddess, Allah, Buddha, The Universal Mind, Our Creator; whatever name and sound of power that you wish or choose to call HIM/HER or IT) .' “Ki” exists within all living things and in combination with "Rei" is self-guiding and has an intelligence of its own. Therefore, Reiki can also be understood as a Spiritually Guided Life Force Energy, which is All-Knowing and All-Encompassing; is the same as “Chi” in Chinese, “Prana” in Sanskrit, “Holy Spirit” in Gnosticism, and later, as Christianity, the Greek word "Pneuma," meaning both "air"

and "spirit", and the Latin "Spiritus", from which is derived the English word "Spirit" meaning literally "Breath" and/or "inspiration" (literally "to breath in"). In the acclaimed book "SCIENCE OF MELANIN" by Timothy Owen Moore Ph.D, he remarks that "plasma (dust and gas) in space carry electromagnetic charges. Space is an electromagnetic web containing rotating masses of solids, liquids, and gases and electromagnetic play.

Black Matter (Dark Matter) is a "cosmic glue" holding together rapidly spinning galaxy and controlling the rate at which the Uni-Verse expands." This plasma in space, in the field of "Quantum Physics" is made up of 25% Black Energy and 65% Black Matter, which is called "90% Dark Matter" or as we say "External DNA" or "Exoteric Mel-Anin." The ancient KaMA'atu (Egyptian) word for Melanin is "Kam Wer" (Note: The ancient KaMA'atu- dialect evolved from the

dialect of the Atlan-tis (Aztlán) colony of El Mu'uria [Mu, Le'Muria] language). The word 'Mel-Anin' is Greek and the Greek dialect evolved from the KaMA'atu-Phoenician-Hebrew tongue, and Mel-Anin (Sut-Amen) means, "Hidden Black Substance." According to the "NEW YORK TIMES" March 2,000 article titled "A FLOAT IN A COSMIC HALL OF MIRRORS" reveals that scientists have found alien matter in "Dark Matter" or other worldly "Dark Matter." "Some scientists speculate the mirror matter is trapped in another dimension...stuck inside what amounts to a parallel Uni-Verse." In other words, scientist rediscovered Black Matter in the Milky Way Galaxy, which was considered an Alien Life-Force or Extra-Terra-Astral Energy(Extra-terre-strial), in the Sub-Atomic Realm.

The Physical (Material) is the lowest plane of existence. The ancient (Gnosis) Essenes teaches that the Hu(e)man body is a prison for the Soul or in other words, the Soul (God) is entrapped, incarnated or imprisoned in the Physical body,

however, only temporarily. "It is He Who created everything on the earth for you and then directed His attention up to heaven and arranged it into seven regular heavens. He has knowledge of all things" (The HOLY QUR'AN, 2:29). "Then He turned to heaven when it was smoke. In two days He determined them as seven heavens and revealed, in every heaven, its own mandate." (The HOLY QUR'AN, 41:12). The word "heavens", which appears in many verses in the Qur'an, is used to refer to the sky above the Earth, as well as the entire universe. Given this meaning of the word, it is seen that the Earth's sky, or the atmosphere, is made up of seven layers.

1. Troposphere (Biosphere) [lowest region];
2. Ozonosphere
- Stratosphere [above Earth];
4. Mesosphere;

5. Themosphere

6. Ionosphere (Magnetosphere) [extends 30 to 250 miles or 50 to 400 km], and

7. Exosphere (Van Allen Belt)

are the (7) Seven layers acts as a prism (prison), which Melanin acts as black holes absorbing, conducting, transforming ALL sounds, electrical, magnetic, light, heat, radiation, waves, and frequencies. Ether (Classical Greek word for the “Upper Atmosphere”) as a substance filling all space, inclusive of those volumes occupied by ordinary matter, and serving to transmit those forces (gravitational, electric, magnetic) which one material object exerts on another located at a distance. In the Western Occult Tradition, the ‘Etheric’ is described as the innermost of (7) Seven ‘bands’ around the Earth, penetrating deep into the Planet, and reaching to a certain height in the Atmosphere. According to the ancient Hindu philosophy and cosmology, "Akasha" is in fact one of the seven recognized states of matter. Whereas we in the West perceive and recognize "matter" in

three forms - solid, liquid, and gaseous - the ancient Hindu writers state emphatically that there is also "Ether" ("Akasha"), and that there is not merely one form of Ether, but four different levels of it, thus giving a total of seven levels on which existence is possible. The "Physical Plane" is where we dwell currently. Out of body is the "Etheric Plane". Higher than the "Etheric Plane" (Lower Astral or E-Motional Plane, also called the "Plane of Force") is the "Astral Plane" (Higher E-Motional Plane), above that is the "Mental Plane". At a certain unseen level, the Planes become so expansive that it is - interplanetary. This would be the Causal, next the Spiritual and finally, the most fine body, the SOUL (GOD). With the SOUL body, one can travel the Uni-Verse.

Scientists have observed that Black Matter in the Earth's wind and they called it Quint-Essence (Akasha-Ether). This is the Return of Christ, who is after the Order of Mel-Chi-Sedek! According to the "HOLY BIBLE NEW TESTAMENT Hebrews 7: 1-2," states "For this Mel-chis'e-dec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2. To whom also Abraham gave a tenth part of all; first being by

interpretation King of righteousness, and after that also King of Salem, which is, King of peace.” Al-chemically, AB-RA-HAM means in the ancient KaMA’atu (Egyptian) Medu Neter “Heart (Essence) of the Black Sun.” “AB-RA-HAM’s “tenth part of all,” symbolizes the linear 10% left hemisphere brain usage. Scientist claims a Hu(e)man BEing only uses 10% of the brain. Therefore, AB-RA-AM’s alter ego is MEL-CHI-SEDEK (MEL-CHI is ASARU [HARU] or MA-KHU and SEDEK is SUT TEKH, thus ASARU-SUT TEKH, the “Lord of the Perfect Black”), which means “Black Energy of Righteousness (Justice or Truth).”

MEL-CHI-SEDEK “blessed him,” which symbolizes the 90% of the brain that Hu[e]mans do NOT use, which, is the creative right hemisphere. Thus, together is 100% brain usage or the gift of Infinite Consciousness. A mental slave uses less than 10% of his/her entire brain.

The other 90% remains undeveloped and unconscious (Read: "THE DARK SIDE OF THE BRAIN: Major Discoveries In The Use of Kirlian Photography and Electrocrystal Therapy" by Harry Oldfield and Roger Coghill). The "HOLY BIBLE OLD TESTAMENT Isaiah 45:3"; states, "And I (GOD) will give thee the treasures of darkness (Pineal Gland [Black Dot] led to the Right BRAin Hemisphere, thus bestowing E.S.P.), and hidden riches of secret places, that thou mayest know that I, the Lord..." "HOLY BIBLE OLD TESTAMENT Pslams 18: 11"; states, "He (GOD) made darkness his secret place; his pavilion round about him were dark waters (Mel-Anin) and thick clouds of the skies (Cerebrum, Cerebellum or portions of the bRAin)." Therefore, just like we have "Exoteric Mel-Anin" or "External DNA" we have Esoteric Mel-Anin or Internal DNA" in which, the Pineal Gland excretes Mel-Aton-in (Night-Shadow; 11 pm to 7 am.) and Ser-Aton-in (Day-Light; 7am. to 11pm.) two forms of Mel-Anin. The Greek word 'Mel-ATON-in' means "Black Sun Tone."

‘Melg’ means, ‘Milk’ and also ‘Galaxy.’ Melanin (Kam Wer) is responsible for manufacturing and sustaining life, a unique life Khem-ical (Chem-ical). Melanin is found in high concentrations in hue-man skin. The skin is the largest organ in your body. It acts similarly to the lungs. The skin of an average adult weighs approximately 6 pounds. If spread flat, the skin would cover 18 square feet (Note: The Spinal Column is approximately 18 inches long also). There are 3 main layers to your skin...

1. The cuticle or outer layer.

2. The epidermis

3. The dermis or the lower layer

And (4) four subtle layers,
making (7) seven skin layers in all.

One of the chief functions of your skin is to maintain a constant body temperature through evaporation of heat. Your skin also breathes, absorbs light, air and water. Therefore, if we calculate the fact that it takes (8 min. 20 sec.) eight minutes and twenty seconds for the Sun Rays to touch down on Earth and a person has (7) seven major chakRAs, then actually, it would take approximately, (57.40) fifty seven minutes and forty seconds of sun light daily to absorb the adequate amount of vitamin D and also, keep the Mel-Anin-energy centers (Shen Ka Rau or ChakRas) balanced. According to Gabriel Cousens M.D. book “LIGHT YEARS AHEAD”... “Our ability to both absorb and radiate light directly

leads to spiritual development and health. A decreased ability to absorb light leads to a poorer quality of health and most concretely a state of (SAD) Seasonal Affected Disorder.”

Scientists have documented that the Phot-Onic Energy of the average HU(e)Man body is emitted at the equivalent of a 120 watt light bulb, 120 volt battery or 25,000 BTUs. and that our Auric fields or Astral (Star) Body (the Higher Astral Body [Spiritual Body] is eternal) is the equivalent to the lifetime of the Universe, which is about 10^{22} years. The Auric field contains the electronic mass of 4×10^{21} (4,000,000,000,000,000,000,000 electrons).

Consequently, Rei-Ki, which in ancient KaMa'at (Egypt) times was pronounced "Ra Ka" was further developed by Af-RA-Kam people dating

back over 52,000 years ago (Note: We are being conservative with this estimate). Because, according to legend, the ancient KaMa'atians (Egyptian) were previously a group of Atlanteans (Aztlan-eans) and the Atlanteans were an even earlier group of EL-Mu'ur-ians (LeMurians) and the EL-Mu'ur-ians were descendants of the Etherian Sirian Beings

(Anu-Bians or A-Nubians [Twa, Dogon, Ama Zulu and others] or Anu-Nakians [Nommos] derived from the KaMa'atian word Anup.

The Greek transliteration is Anubis). According to Dr. Suzar's "BLACKED OUT BY WHITE WASH",

"Legends and ancient cultures around the world speak of man's extraterrestrial connections, claiming that the Gods were our ancestors.

The "HOLY BIBLE" agrees, "We are Gods"! (Ps. 82:6, Jn 10:34).

In my (Sem Heb Heru Ma Khu Sut Tekh) "FRONTLINE" magazine article called "FROM MERE MEN TO SUPER NIGGAS." I break down how the word "nigger" used to be the most revered and sacred word in the universe. And how two countries in Af-Ra-Ka (Africa) still utilizes it as a word of power...Niger (masculine) and Nigeria (feminine) derived from the ancient Kama'atian (Egyptian) words Ngu (King) and Nga (Queen). In Masonry, it is the true lost word. That word was "N-g-r" and as one can see, there are no vowels in this word. In the ancient Af-Ra-Kam (African) and

even the present Af-Ra-Kam (African) languages (the Afro-Asiatic linguistic family) vowels such as "a,e,i,o,u, y or w" are not found in many translations, particularly of ancient Hebrew and Kama'atian (Egyptian) languages. The medu (word) "N-G-R" means "GOD" in ancient Kama'atu (Egyptian). The medu N-G-R is the same as the medu N-T-R. In fact, the Kama'atian (Egyptian) word for "Nature," is also the word used for God. That word is "Ntyr," (pronounced Net-jer." Now pronounce the word "Nigger" and the word "Net-jer," and one sees the clear connection. In many Af-Ra-Kam (African) languages particularly the Niger-Congo language family. Words that connects with people, Gods, and groups begin with "N" and that word is always the first word. For instance, the word "Nkosi" in Xhosa is "God." The word "Ndaba," in another South African language is "counsil" (or gathering of elders).

Words of Af-Ra-Kam (African) origins that came from the original word, "N-G-R
(PROUNOUNCED EN-JER)

N-g-r (Egyptian; pronounced en-ger) = God

N-t-y-r (Egypt; pronounced net-ger) = God,
Devine

Negash (Ethiopia; ne-gash) = King

Negus (Ethiopia; ne-goos) = Emperor

Nkosi (Xhosa; en-kosi) = God

Ndaba (Zulu; en-daba) = Council/Officials,

Naga (East Indian, Nubian [Kushite] = People /
Naga or Naacal (India, Mexico = Serpent King
and/or Serpent Queen)

Nugarmarta (West African = People (See the
writings of Ibn Buttata's journey to West Africa)

Naga/Nagini

The Romans had a name for Blacks, it was "Niger" and it meant Black or people of African origins. Thus, Septimus Niger would have meant, Septimus the Negro. Yet, how did the Romans connect the word "Niger" to Black. In ancient times, Blacks were worshipped as Gods. The Gods of Greece came from Kama'at (Egypt). The worship of the Black Madonna is connected with the worship of Aset (Isis), the Kama'atian (Egyptian) Goddess. Moreover, Blacks in Egypt called their Pharaohs "En-ger" or "N-g-r" he was literally referred to as "THE GOD." It is very possible that when the Romans tried to invade Nubia, they asked for the name of the God and the term "N-g-r" was probably used in place of "leader" or "king". In Angola, the same also happened during the 1600's when the word "N-gola" which means "King" (notice the "N" and the "g" in this word as well), came to be "Angola," the name of a kingdom in south western Africa. A Roman general invading Nubia from Egypt would probably have used the Egyptian term for Pharaoh, which was "N-g-r" (God). This term then

was used to refer to all Blacks and as time went by, the word N-g-r became Niger. In Fact, the Romans also classified their Emperors as "Gods," to follow the Egyptian style. Moreover, as the History Channel pointed out, "Rome was a collection of villages before the Egyptians built it up." (paraphrased). The word "em-peror" sounds very close to the word "en-jer." That is not a coincidental connection.

THE WORD "N-G-R" (EN-JER) AFTER IT WAS CORRUPTED BY THE EUROPEANS

Niger = (Latin or Black/African pronounced "ni-ger.")

Nero = Italian for Black

Negre = French for Black

Negro = Spanish for Black

The English called Blacks "Moor" or "Black-a-Moor" before they began using the word

"Negro" to refer to Blacks. The European kidnappers stated in the past that Blacks were found on the bank of the "Niger" river, which runs through the countries of Niger and Nigeria.

Map of Africa

In like manner, the racist term for Japanese the mutilation of the word to shorten it into an epithet. Furthermore, the original name for Japan is the Chinese "Ni-Han." Now here is another great mystery that people who study the Niger-Congo linguistic family would quickly notice. EVEN THE WORD "Ni" in the Chinese "Ni-Han," has an ancient African connection. In fact, as Clyde Walters points out, The Chinese language is directly related to the Niger-Congo language which has its roots in the Cameroon region of Africa. In fact, there are thousands of African words from Cameroon to Kenya that have both

prefixes and suffixes that are identical to both Chinese and Japanese languages (see also African Presence in Early Asia, by Ivan Van Sertima; Transaction Publishers)

In the Case of "Ni-Han" which may mean "rising sun," there is also a sacred meaning that is found in the word "n-ger," or "ne-gro." Yet, the racist terms "nip," and "nigger" or "jap," used by racists were and are being used without any understanding of their original meanings. Only hatred and envy comes out of the mouths of those who use racial epithets in their attempt to insult and denigrate others. However, it is up to us to study our history and make these racist words impotent, while at the same time, understanding their original meaning.

Connection with the prefix "ni" with sacred and life:

Ni'le = The Nile River, Life to the Egyptians

Ni-ger = River in West Africa

Niger = Nation in West Africa

Nigeria = Nation in West Africa

Nago = Racist term used by some SE Asians to refer to Black Melanesians of Africoid origins

Nago-Mina = African nationality in Nigeria

Naghual = Aztec word for Shaman or priest. The first Olmec Shamans in Mexico came from Nigeria and elsewhere in West Africa (see "BLACK CIVILIZATIONS OF AMERICA"

<http://community.webtv.net/paulnubiaempire>

The inspired "COSMIC REVELATIONS" by Valentin/Essene and ch. 11 of New Cells, New Bodies, NEW LIFE by V. Essene, offer fresh insights, along with "DREAMSPELL: The Journey of Timeship Earth" by J. Arguelles & "THE PRISM OF LYRA" by Royal/Priest basically, states that humanity's first prototype began as long-lived, god-like, ethereal, hermaphroditic beings (Etherian Sirians) who gradually polarized into opposite sexes and solidified into (Melanin, Black) flesh form."

EL-Mu'uria or Mu is said to be the original parent of earliest world cultures... and this partly explains the amazing similarities between ancient world cultures. The Legendary supercivilization of EL Mu'uria (Lemuria, Mu) flourished over 90,000 years ago before sinking beneath the Pacific Ocean, over 12,500 years ago, during the

melting of the last ice age (world cataclysm). The KaMA'atu (Egyptian) historian, Manetho gave a history of KaMA'at's (Egypt's) dynasties that goes back at least 24,927 (approximately 25,000) years (to time of EL Mu'uria [LeMuria, Mu] and Aztlan [Atlan-tis]). In Plato's "REPUBLIC," an KaMA'atian (Egyptian) priest is referring to the destruction of EL-Mu'uria (LeMuria or Mu) & Aztlan (Atlantis) when he states, "There have been many destructions of humanity... you (Greeks) remember a single deluge only."

There is abundant worldwide archaeological, mythological & geological evidence which "proves" that an advanced, ancient supercivilization once thrived in the Central Pacific. Ancient underwater cities have already been discovered in the Pacific Ocean! The ancient KaMA'atu (Egyptians) spoke of the "Twa [Pta're-ites, Tengu, Anu, Ainu and misnomer 'Pygmy'] people" -small brown men who were early

inhabitants on Earth. The Ainus, Japan's oldest known inhabitants, have traditions which tell of a race of dark dwarfs which inhabited Japan before they did. Historians Cheikh Anta Diop and Albert Churchward saw the Ainus as originating in KaMA'at (Egypt)! There is archeological support for this. In addition, ancient KaMA'at (Egypt) and Mesopotamia records the "Anu" (Ainu?). The Ainu "... are of the same original race and type as the Australian Aborigines" reports Churchward in "SIGNS AND SYMBOLS OF PRIMODIAL MAN". J.A. Rogers writes in "SEX AND RACE Vol. I,"... there are any number of Japanese who, but for color and hair, bear a striking resemblance to the South African Bushman..."

The Bushmen (also known as Khwe [Khoe], Basarwa, or San peoples of South Africa and neighbouring Botswana and Namibia, who live in the Kalahari, are part of the Khoisan group and are related to the Khoikhoi. While they have no

collective name for themselves in any of their languages, all of which incorporate click consonants, they do identify themselves by group with such names as Ju/'hoansi and !Kung (Kung as in the Chinese word Kung Fu and the Sanskrit word Kun-dalini). They have lived in southern Africa for some 20,000 years. Along with the pygmies of Central Africa, the Bushmen have been considered a possible root or source for the female DNA lineage—the so-called Mitochondrial Eve. An ancient tradition points to the conquest of Japan from the southeast by a race of Black warriors. Presenting a fascinating account of EL Mu'uria (Lemuria) and Aztlan (Atlantis), the inspired "RIGHT USE OF WILL" by Ceanne DeRohan, reports "the Lemurians were small and brown." In "PYGMY" by Kitabu Jean-Pierre Hallet, he documents the amazing Twa (Pygmies) of Zaire, as "the world's most genitically pure ethnic group... surviving since the dawn of mankind in real harmony with God, nature and each other."

Twa (Pygmy) bones are found all over Earth.

"SIGNS AND SYMBOLS OF THE PRIMORDIAL MAN" by Albert Churchward, talks about the many ancient exoduses of Melanites (Af-RA-Kamau) out of Af-RA-Ka (Africa) to other parts of the world. Some Af-RA-Kamau (Africans) must have returned to Af-RA-Ka (Africa) since many Af-RA-Kam (African) tribes assert that their ancestors came from the East [EL-Mu'uria {LeMuria} Mu?] (Read: "100 AMAZING FACTS ABOUT THE NEGRO" by J.A. Rogers; "LOST CITIES OF ANCIENT LEMURIA AND THE PACIFIC" by David Childress and "THE LOST CONTINENT OF MU" by James Churchward). Their descendants are said to be primarily the people of the South Seas and Oceania. In Hawaii, there's one island where only pure-blooded Hawaiians live. They have full Africoid features, dark skin & wooly hair! In "100 AMAZING FACTS ABOUT THE NEGRO" by J. A. Rogers, he states "...the people of ...Negro descent living in Asia and Oceania probably exceed in the number the present Negro population of Africa. The purest Negro types are in Southern Asia."

For example, the China's pyRAMids (Miru) are located near Siang Fu city in the Shensi province, the Chinese do not know how they got there and they were often mistaken for hills, due to the erosion. According to "THE GROWTH OF CIVILIZATION" by J. Perry states that the Af-RA-Kamau (Africans) from the Nile Valley, (KaMA'at [Egypt]) were the builders. The pyRAMids (Miru) in Japan are made of stones not indigenous to Japan. It is said they were built during the time of EL Mu'uria (LeMuria, Mu) (see page 15) (A. Tebecis: Mahikari- "THANK GOD FOR THE ANSWERS AT LAST" - at Mahikari Centers, LA (310) 316-6867; "THE PYRAMIDS OF JAPAN" - film by Alpha Media Corp).

Therefore, truthfully speaking, Rei-Ki is not a Japanese origin but has an Af-RA-Kam (Note: Not the land but the people) origin. As a matter of fact, J.A. Rogers writes in "SEX AND RACE" Vol. I, "... there are any number of Japanese who, but for color and hair, bear a striking resemblance to the South African Bushman..." In other words, the

Japanese ancestry lies within Af-RA-Kam genes. An ancient tradition points to the conquest of Japan from the southeast by a race of Af-RA-Kam warriors. The Ganges, the sacred river of India (Note: The Latin word "India" is from the Greek word Indus (or Indos) which means 'Black') is named after the Ethiopian (Ether Utopia[n] or Cushite [Cush means 'Black']) Ngu (King) Ganges that conquered Asia. Krishna (Note: Krishna means "The Black One"; it is derived from the ancient KaMA'atian word 'Karast' or "Ka-Ra-Sut" meaning "The Spirit of the Black Sun" which later was transliterated into Greek as 'Khristos' (Kristos) meaning "The Black Anointed One" and into English as the biblical 'Christ' meaning "The Anointed") Buddha (Note: Buddha means, "The Awakener" or "The Enlightener."

The Black Buddah

Black Buddha

with typical African features. Dvaravati Period in

Thailand;

ninth century.

It is derived from the ancient KaMA'atian name 'Pta're ' [Pta're -Re] or 'Putah,' meaning "The Opener."

The English transliteration of the word is Fath-er) and other great Black sages arose from their successive civilizations, including the great King Asoka. The first people of India were Cushites (Ethiopians) from Af-RA-Ka! They even named the area the (Indus)-Cush Valley. These Africans founded the great Indus-Cush Valley Civilization around 3000 B.C.E. They brought with them many spiritual sciences which originated in Af-RA-Ka, such as those of Yoga, Kundalini, Reflexology and other so-called Eastern philosophies. Master Kilindyii's essay in "AFRICAN PRESENCE IN EARLY ASIA" (by Van Sertima/Rashidi) reveals the Af-RA-Kam roots of the martial arts (Mon-tu): "Africans discovered

very early that the movements of animals could be used effectively to develop their fighting skills. Also, that 'animal principles' could be isolated within the consciousness and manifested into an unconquerable fighting force. The oldest records of kicking, throwing, wrestling, and punching techniques were found in Egypt (KaMA'at).

These warrior scientists laid the foundation for all martial arts systems (Note: Originally, called Mon-tu), including Kung Fu, Judo" and Karate (Note: Karate supposedly, means "Empty Hand[s]", however, it is really made up of ancient KaMA'atu (Egyptian) words, such as, 'Ka' which means 'Spirit'; 'Ra' means 'Sun' and 'Te' means 'Life' or 'Living'. Thus, "KaRaTe" means "The Spiritual Sun of the Living." A reference to Chi, Ki or p-RAna energy, called the "Universal Life Force"). Asia's African roots are well summarized in "AFRICAN PRESENCE IN EARLY ASIA" by Ivan Van Sertima / Runoko Rashidi, and "AFRICAN PRESENCE IN EARLY CHINA" by James Brunson. The original oriental people were Af-RA-Kamau (Melanites or Blacks), and many of them still are Black - southern China and Asia.

The earliest occupants of Asia were "small Blacks" (Melanites; misnomer 'Pygmies') who came to the region as early as 50,000 years ago. In "THE CHILDREN OF THE SUN" by George Parker, he writes "... it appears that the entire continent of Asia was originally the home of many black races and that these races were the pioneers in establishing the wonderful civilizations that have flourished throughout this vast continent." Reports of major kingdoms ruled by Af-RA-Kamau (Blacks) are frequent in Chinese documents. The first kingdom of Southeast Asia is called Fou Nan, famous for building masterful canal systems. Chinese historians described the Fou Nanese men as "small and black." In "100 AMAZING FACTS ABOUT THE NEGRO," by J.A. Rogers reports that in

1923, Europeans first discovered "a hitherto unknown Negro race, the Nakhis, 200,000 in number, in Southern China" King Tang or Ta, the earliest documented rulership of China was the Shang Dynasty [or Chiang] c. 1500-1000 B.C.E., which is credited with bringing together the elements of China's earliest known

civilization. The Shang were given the name Na-khi meaning 'Na'-Black and 'Khi'-men or "Serpent Kings" and the 'Snake' or Serpent' later becomes the 'Dragon' or "Sons of the Dragon" The first Chinese emperor, the legendary Fu-Hsi (2953-2838 B.C.) was a woolly haired Black Man (Melanite). He is credited with establishing government, originating social institutions and cultural inventions. He is said to have originated the "I CHING" or "THE BOOK OF CHANGE" ("THE BOOK OF TRANSFORMATION"), which is a remnant of the Af-R-Kam 'Ifa' system, called the oldest, and the most revered system of prophecy). Herodotus, the so-called Greek historian stated that there were two Ethiopian (Cushite) people, one in the west (Af-RA-Ka) and one in the east (so-called India, originally called 'Harrappa' from the ancient KaMa'atian Neteru [Gods or Forces of Nature] "Haru Ra Pta're ," meaning "The Light Rays of the Awakener [Opener]; the KaMA'at word Pta're /Putah is the oldest origin of the orient name 'Buddha'). The one in the east were called the Tamil people, the pre-Dravidians, later Dravidians [so-called Sudras].

'Tam' is the ancient KaMa'atian word 'Tem' for the "Setting Sun" and 'IL' is 'EL' the KaMa'at-Phoenian word 'God'. In otherwords, they were the followers of "Amen Ra," the "Hidden Sun."

The Supreme Neter (God) was called RA, the Father of the Neteru-Gods, and the Ruler of the Universe, who constructed himself out of Chaos (Nun). Chaos was, therefore, prior to RA, as infinite potentiality, and RA was a self-restricted aspect of it, the intelligence that produced Order (MA'at). Contrary to popular opinion, RA is not the Sun Neter (God), Atum. RA is the living force that dwells around all things and lives within all beings. He is what the Chinese call in their esoteric system Chi or Qi (Ki) energy, the life force, and in the Vedic teachings, he (Shiva

[Shakta], Shu, YaH-Shu-WaH or Sekhem)

The Black Shiva

THE STANDING BLACK SHIVA

10th Century C.E. Vietnam

in his feminine aspect, is known as Kundalini Shakti (Sekh-MA'at).

Nagini Goddess

In essence, RA is androgynous energy (according to the Holy Bible [Note: Holy is the English transliteration of the Latin word 'Halo', which

means 'Sun' and 'Halo' is derived from the Greek word 'Helios' which, means 'Sun'. The ancient KaMa'atian word for 'Sun' was 'On' or 'Ra'. The word 'Bible' is derived from the Greek word 'Biblios' meaning "Little Book" or 'Pages' which is derived from the ancient Sumerian word "Bab EL," meaning "Door to GOD (Sun) " or "Gate To GOD (Sun)" and even further back to the KaMa'atian word 'Papyrus'. Thus, the "HOLY BIBLE" is the "On Papyrus" or the "Ra Papyrus," which is the "COMING FORTH BY DAY [LIGHT] AND NIGHT [SHADOW]" misnomer the "BOOK OF THE DEAD" King James Version, Genesis (Genes of Aset [Isis]) 1:27, "So God [the Black Dot, the Infinite Point] created man [Mind] in his own image [Universe], in the image of God created he him; male and female [androgynous] created he them"). The legends of RA are numerous as to his journey across the regions (constellations). His royal barque (boat) is likened to that of the journey of the Sun; he is RAw solar energy. According to the Latin etymologists, we can overstand what RA really is; he is the RA in au-RA. The force in RA-diation, RA-diance, RAY(s), chak-RA and that bright solar force that emits from all living beings. RA gives us spiritual strength. The KA is usually translated as "spirit."

The KA or "double" or somatic ego serves to bridge the gap between the physical and the psychic. It can be considered both as the etheric principle - a sort of subtle or higher or more Psychic grade of the Physical. As a matter of fact, the etheric body is situated approximately two inches above the physical body, and is often times a bluish-white color.

Knum, the RAM-headed Neter (God) crafted the KA (Spirit, or Eve) & BA (Soul, or Adam) on his potter's wheel before a persons birth. Also, interesting to note, is the fact that the other renown scholars, such as, Dr. Richard King, Imam Mustafa Ala Min and Manly P. Hall all have agreed on. that the Ka Ba created on the Potter's Wheel of Knum symbolically a later rendition in Al Islam as the Kaa'ba.

[Quran; 2:125] We have rendered the shrine (the Ka`aba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Ismail: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate."

The Kaaba is a large masonry structure roughly the shape of a cube. The name "Kaaba" comes from the Arabic word meaning cube. Interestingly, human consciousness is cube shaped. Kaaba, also known as, Ka'bah, Kabah and Caaba is the center of the holiest place of worship in Al Islam (The Peaceful State" in English), i.e. the Sacred Mosque of Mecca, Al Masjid Al-Haram. Its name means the cube in Arabic as it is a cube shaped stone structure built in the middle of the Sacred Mosque. The Kaaba was built by prophet Abraham as a landmark for the House of God ,for the sole purpose of worshipping of God alone.

Kaaba is the center of the circumambulations performed during the pilgrimage (hajj), and it is toward the Kaaba that Muslims face in their prayers (salat). Before prophet Muhammed's advent, Meccans who lost the religion of Abraham's monotheism, worshipped many idols, most notable of which were al-Lat, al-Uzza and Manat. The Black Stone, possibly of meteoric origin, is located at one of its outside corners. It has been used by the pilgrims as a landmark to count the number of circumambulations. Some traditional Muslims in defiance of their religion, consider the stone holy and put emphasis on touching it and kissing it. The actual structure of the Kaaba has been demolished and rebuilt several times in the course of its history. Around the Kaaba is a restricted area, haram, extending in some directions as far as 12 miles, into which only Muslims may enter.

Mecca is mentioned by Ptolemy, and the name he

gives it allows us to identify it as a South Arabian foundation created around a sanctuary.[5]

Makkah In The Scriptures

The Qur'ân talks about Bakkah (the older name of Makkah) being the first house of worship appointed for mankind. It also addresses this place as Umm ul-Qurâ i.e., Mother of the Settlements.

"The most important shrine established for the people is the one in Becca; a blessed beacon for all the people. In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone." [3:96-97]

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

It was thought that when someone died they "met their KA" or "double." The KA is the Intellectual and spiritual power. Each person was born with his or her KA, which was a constant companion through life and lived on after death, returning to its etheric origin. Therefore, the original word for REI-KI, from the ancient KA- MA'at (Egyptian) terminology, is RA-KA. RA-KA phonetically, sounds like the Arabic word RA-KA (T, interchangeable with a H). A RA-KA (T or H) is a

complete set of postures (seven total) from standing to bending and then prostration. It is basically, a form of yoga to activate the seven major energy centers (chak-RA-m, or AR-itu). This shows that the Sufi masters of Al Islam (The [inner] PEACE) retained various Rei-Ki hand positions in the worship of Al Islam. And that the Qur'an's poetic and songtry flow, in worship, is but a form of the sounds of healing. Reiki may be used, if desired with all other treatment modalities, and will enhance the healing experience. Rei-Ki is non-denominational. Reiki does not challenge nor conflict with any religious belief systems. It does not matter your religious belief as long as one has the sincerity to heal. Becoming attuned is a way of "opening yourself up" or "tuning yourself in" to receive this wonderful gift. Once attuned, all the Reiki practitioner has to do is have the intention to heal and the energy begins to flow. This power will never leave you. The more open you are to the limitless power, the better and more lasting your results will be. Rei-Ki Energy is channeled through the top of the head, down to the heart then out to the hands, therefore, the healing can take place by laying on hands, through distance healings, attunements and it is then received

through the auric field via, the body of the recipient as a gentle support.

Tassili Maat and her antennae

Each hair strand acts as an individual antennas, particularly Black (so-called Burnette) hair that coil into the shape of the number (9) nine. Nine symbolizes 'BEing,' 'Born,' or 'manifestation'. Dr. Richard King writes Melanin is the chemical key to life itself! It is essentially linked to the DNA of the genes! Therefore, Melanin is essential for reproduction."BLACKNESS" is a divine, cosmic principle of the Universe. BLACK is the meaning of 'Kam' (Ham, Khem) - the name which the ancient KaMA'atu (Egyptians) called themselves. From this word we get "Chem-istry," which means, the "Study of BLACKNESS". Life is founded upon CARBON (Note: Carbon is the sixth ELEMENT on the Periodical Chart; it has [6] six ELECTrons, [6] six Neutrons and [6] six Protons), the Black element present in all living matter.

Black carbon atoms link to form Black Melanin, which has "Black Hole" properties! Black Holes are found at the center of our own galaxy and countless others. In physics, a "Black Body" is known to be a perfect absorber and perfect radiator of ALL forms of Light waves (Energy particles or frequencies), such as, EL-ectrical, Infra-Red, Visible [Sun-Light - Red, Orange, Yellow, Green, Blue, Indigo, Violet], Ultra Violet, X-Rays, music, radar) and can transmute (from negative to positive particles) store this energy for later use!

This "Black Body Radiation" is at work in the ELelectron, as shown by Nobel prize winner, Richard Feynman. The ELelectron is responsible for ALL "Khem-ical" changes in matter. It has been present since the creation of the universe. The scientist, Jean Charaon proved that the ELelectron has all the properties of the Black Hole, plus it exchanges "Black Photons" with other electrons,

enabling it to continuously accumulate data. This means that if we view the Electron as a carrier of memory, it has experienced everything in creation, since the very beginning. Blackness is fundamental to the operation of the Universe of Energy. God is the Giver of All Energy: "Blackness" (not darkness) allows the perfect reception of all wavelengths "BLACKNESS" ("Triple State of Blackness" or "Triple Stage Darkness") is a divine, cosmic principle of the Universe. Dr. Welsing writes in "THE ISIS PAPERS", "Since melanin is a superior absorber of all energy, it is essential to establish this understanding of God and 'ALL energy...Melanin gives us the ability to use our bodies as direct connections with the God Force, the source of all Energy-like plugging a cord into a wall socket." Carol Barnes writes "Melanin is responsible for the existence of civilization, philosophy, religion, truth, justice, and righteousness.

Melanin is excreted for the Pineal Gland (approximately the size of a pea, hence the term "Pea Brain"), in two forms during the hours of 11pm - 7am, Melatonin (mellow) is produced and between the hours of 7am - 11pm, Seratonin (serious) is produced in the hue-man body. Originally, the Pineal Gland was the size of a quarter and we (hue-mans) were able to breath (meaning we used to bring pRAna) directly, into the top of the our heads; illuminating the "Master Gland". However, scientific research reveals that most white people are unable to produce much Melatonin and Seratonin because their Pineal Glands are often calcified and nonfunctioning by the age of (7) seven. Pineal Gland calcification rates among Africans is 5-15%; Asians - 15-25%; Europeans -60-80%! There are several healing sounds that can de-calcify the Pineal Gland. They are the sounds of healing, 'MAY', 'THOH', 'AYIN', 'I', 'E'.

Information is carried to and from the brain and spinal cord by axons, long thin extensions of nerve cells. Axons group together in bundles which outside the brain and spinal cord are called nerves. Nerves leaving the spinal cord are called spinal nerves, and those leaving the brain are called cranial nerves. These nerves when enlightened gives one E.S.P. (Extra Sensory Perception) or H.S.P. (Higher Sensory Powers). The cranial nerves. 12 pairs of nerves come directly out of the brain, and are called the cranial nerves they sit in a circle around the Pineal Gland, called the "Master Gland of the Body, like the external Sun as it travels through the 12 (13) Zodiac Signs; Jesus and his 12 Disciples at the Last Supper and King Arthur and his 12 Knights at the Round Table." The Pineal Gland in the occult teachings is called the "Third Eye." It is actually, the "First Eye." In Hebrew and Arabic, the letter Ayin's symbol is a single Eye.

Ayin is the symbol of Perception and Insight, of the Physical Eye and of the Spiritual Eye. It illustrates symbolically that the Pineal Gland eye can be taken as a microcosm of the Universe. Ayin or "Eye," "wellspring," "source," or "center" and is linked with the Kama'atu (Egyptian) Eye of Horus (Heru [Kama'atu or Egyptian], UriEL [Hebrew], whose Latin name is Lucifer, the Light Bearer).

In the Tarot Deck the Devil's Card letter is the Hebrew letter Ayin and its numeral is 15, which also symbolizes the Zodiac Sign Capricorn, which is Baphomet, a misnomer of the name Mohamet or Mu-Ham-Mad, the Kama'atu meaning "Water of the Black Truth," in other words "Melanin." Mu-Ham-Mad also symbolizes the "Crown Chakra." Sufi Master Shaykh Abu Bakr Muhiddin Muhammad Ibn Al Arabi was born in Murcia, Spain in 560 AH/1165 AD. Muhammad Ibn Al Arabi was the one and only historical prophet Muhammad. The one spoken of in the "HOLY QUR'AN" and in the "HADITH" etc... is a mystical character. The "Black-a-Moors from the establishment of the first mosque in Cordova in 785, until the time of their expulsion by the Catholic kings in 1492, the Moors dominated the intellectual life of the area and had a profound

impact on European civilization, which assimilated many of their ideas. Muhamad Ibn Al Arabi stated, "As for the second or mystical aspect, the Reality of Mohammed (al Haqiqatu'l Mohammadiyyah), the Logos is not the actual physical or human Mohammed, but the Reality (haqiqa) behind Mohammed, the active principle of all divine and esoteric Revelation. The Logos as the Reality of Mohammed has the characteristics of being the indwelling revealer of God, the transmitter of all divine knowledge, and the cosmological cause of all creation [pp.74-5]. He is the active principle of divine knowledge." [Parrinder, "AVATAR AND INCARNATION," p.204]

Read the "101 KORAN QUESTIONNAIRE" or "KORAN QUESTIONS FOR MOORISH AMERICANS"...

"52. At what place on earth was the physical part of MAN formed? In the Garden of Eden.

53. Where is the Garden of Eden? In the land of

Canaan, in the City of Mecca (The Higher Mind).

54. What is the modern name for the Garden of Eden? MECCA.

55. What is the name of the first physical man? His name cannot be used, only by Executive Rulers of the A.C. of the M.S.T. of A.

56. What are the words of A.C. of the M.S.T. of A.? Adept Chamber of the Moorish Science Temple of America (3rd Heaven).

57. Who were Adam and Eve? They are the mothers and fathers of the human family. Asiatics and Europeans.

58. Where did they go? They went into Asia.

59. What is the modern name given to the children? Asiatics.

60. Who is guarding the Holy City of MECCA today to keep unbelievers away? Angels.

61. What is the modern name for these Angels? Asiatics.

62. What is the shade of their skin? Olive.

63. Are the Moorish Americans any relation to those Angels? Yes, we all have the same father and mother.

64. Give five names that are given to the descendants of Adam and Eve: Lucifer, Satan, Devil, Dragon and Beast.

65. What is the Devil sometimes called? The

Lower-self.

66. How many selves are there? Two.

67. Name them: Higher-self and Lower-self.

68. What people represent the Higher-self? The Angels who protect the Holy City of MECCA.

69. What people represent the Lower-self (Set)? Those who were cast out of the Holy City, and those who accept their teachings.

70. What is the Higher-self (Heru)? The Higher-self is the Mother of virtues and the harmonies of life, and breeds Justice, Mercy, Love and Right.

71. Can the Higher-self pass away? No.

72. Why? Because it is ALLAH in MAN.

73. What does the Lower-self breed? Hatred, Slander, Lewdness, Murders, Theft, and everything that harms.

74. What did the Higher-self say to the Lower-self at one time when He met Satan? "Where are you going Satan?"

75. What was the answer that the Lower-self gave to the Higher-self? "I am going to and fro the earth seeking whom I may devour."

76. Has he finished his task of devouring? Yes.

77. When was His time declared out? When He nailed Jesus to the cross.

78. What were the last words Jesus uttered? It is finished.

79. What did He have reference to? He had reference to the end of Satan.

80. Did Jesus say that He would return to conquer Him? Yes.

81. What is the first name of the person into whom Jesus was first reincarnated? Prophet MOHAMMED, the Conqueror."

The Interfaith Alternative

By

**Dr Mathole Motshekga
Director : Kara Heritage Institute**

Delivered

**at
The Theosophical Society**

Date: 07 September 2013
Time: 7.30pm

Introduction

The new cold war in the world today is Islamic vs. Christian fundamentalism. Both fundamentalist movements are intolerant of African religion. Our icon, Nelson Mandela advised the leaders of the three spiritual traditions on how they should relate to one another.

Nelson Mandela, affectionately known as Madiba, observed that Christianity, Islam and African religion could play an important part in the renewal and development of Africa, if Christianity and Islam could be tolerant of each other and if these two religions on one side

could be tolerant of African religion on the other side. Madiba also taught us that African religion is not a superstition that must be replaced by other forms of religions.

Madiba pointed out that Ubuntu is the central tenet of African religion which will play a critical role in the search for a new world order. Today the spiritual philosophy of Ubuntu is embraced by South Africans and the world community because it transcends race, class, gender, creed and religion. It is surprising that some African Christians who parade as champions of Ubuntu, which is a central tenet of African religions are preaching that African religion is not a religion and must be relegated to the realm of culture. This misconception of African religion arises because African religion and its sacred literature were suppressed and demonised in order to create space for adulterated Christianity. This adulteration went as far as concealing the African roots of Judaism and Christianity.

The objectives of this paper is (a) to expound on the perennial philosophy of Oneness or unity from which many streams of spiritual traditions derived (b) to outline the evolution and structure of the universe which provided a common anchor for all major religions (c) to show the relationship between God, nature and humanity (d) to reveal the roots of Judaism and

Christianity in Karaism, the African religion of light (e) to expound on the sacred calendar governing the three religions and (f) to explain the common morality and ethics governing these religions.

All in all the paper seeks to lay a firm foundation for the interfaith alternative.

Who is God?

The first basis for the interfaith alternative is found in the origins and nature of God. The African Spiritual philosophy of Light (Karaism) provides this basis. In Karaism (i.e. the African Religion of Light) God was called the One or Good that emanated from Nothingness (Nahas/Nehes). This self-begotten God known as Tapa (or Pata) was popularly known as Ptah. The ancient African empires of Ethiopia (Atape) and Egypt (Hakaptah) were named after God Ptah. This God reputedly created the Gods nature and humanity through his word (Ham/Cham), also known as Hamptah or Champtah, that is, the Word (Ham/Cham) of God Ptah. This word was popularly known as Lord Khem or ThauThau-Harama (Greek) ThoTh-Hermes). The books that describe the origins and nature of God Ptah are known as Khemetic or Hermetic books or The Books of ThoTh-Hermes Trismegistus (i.e the thrice-greatest).

The simplified nature of God Ptah is that he is

the One that emanated from Nothingness (Nahas/Nehes) and in turn, emanated nine principles called the ennead (pauti). The ennead (or Trinity of Trinities) came to be known as angels (i.e. messengers) in Karaism, Judaism, Christianity and Islam. The One (Ptah) came to be defined as:

- The First Cause
- The Principle of Principles
- The God of Gods
- The self-begotten God
- The Master Architect of the Universe
- The Great Architect of the Universe

The One (Ptah) and the Ennead (Pauti i.e. nine principles) constituted the Decade ($1+9=10$) that came out of Nothingness.

The Decade (10) was the creative energy (Amen) of God Ptah. This creative energy also came to be defined as the Mind (Atum) of Ptah. The creative energy (Amen or Atum) of Ptah manifested itself as the universal Virgin Mother (Kore Kosmu) or Hathara, that is, the House (Hat) of the Divine Light (Hara). This female principle became the motive force of creation through its offspring which was the manifestation of the Godhead itself.

The Essential (or Substantive elements of Being Universal

The Divine Light (Hara of Kara) that emanated from the universe Virgin Mother (Kore Kosmu), also known as the House of the Divine Light (Hathara) manifested itself as the arcane (urhana) principle of Oneness or Unity that underlie all reality.

The arcana was a triune principle made up of three elements:

ThauThau + maat + kara =
ThauThaumaatkara

Mena + maat + ra = Menmaatra

Nuba + maat + ra = Nubmaatra

Usara + maat + ra = Usarmaatra

Usara + Musasi + Hara = Higher Self

Osiris + Isis + Horus = Higher Self

M + u + ntu = Muntu

M + u + ndu = Mundu

M + u + thu = Muthu

M + u + tu = Mtu

M + o + tho = Motho

M + o + to = Moto

M + u + nhu = Munhu

Mind + thought + word = Higher
Self/Supreme Being

Spirit + soul + body = Supreme

These three elements are also known as mind, body and soul. These three constitutive principles of being created the macrocosmic (i.e. spiritual) and microcosmic (i.e. physical)

universes through the law of squares ($a^2+b^2=c^2$). More specifically the law of squares says the spiritual father (Osiris²) plus the spiritual mother (Isis²) reproduces the spiritual child (Horus²). The spiritual father (Osiris) is made up of the three elements of mind (m), body (ntu) and soul (u). In other words the Godhead (Osiris) is the Great Muntu/Motho). The Spiritual Mother is made up of the four elements of water, fire, earth and air while the spiritual child is made up of the five elements of ether, water, fire, earth and air. In other words the spiritual child is the union of the spiritual father (1 or 3) and spiritual mother (4). Thus the spiritual son is the union of the spiritual father (1 or 3) and mother (4). The union of the two is $1+4=5$ or $3+4=7$. The numbers 5 and seven represent the spiritual child (Horus as the Supreme God)

The Supreme God (Horus/Hara) of God (Hamptah/Champtah) that is surrounded by four light or spiritual beings (kheru). These light beings are:

- Mundu/FaHam (man)
- Mwanamutapa/Momphtah (Lion)
- Mutapa/Omphtah (eagle)
- Amani/Amen (Bull or Lamb of God)

These Light or Spiritual beings are called the Cherubim in the Judeo-Christian and the al

Karibuyan in Islam. These four Holy Beasts provides a firm foundation for the interfaith alternative. The God of Light (Iao or Jah Abaraka), also known as Ra Harakhte and Hamptah or Champtah, the Word (Ham/Cham) of God Ptah, is surrounded by the four Holy Beasts that are, in turn, surrounded by Seven Pleiades or circumpolar (Menrah/Khelemela) stars. The God of Light and the Seven Pleiades or circumpolar (Menrah) stars are symbolised by the Bull and Seven Cows of Heaven. The Bull of Heaven is symbolised by an equilateral triangle () while the Seven Cows of heaven are symbolised by a Seven branched candle (). The Bull and Seven Stars of heaven are also symbolised by the eight-pointed star of Horus (i.e. the God of Light). This star () represent the Wheel of life that is the motive force of the universe. The seven Pleiades or circumpolar stars link the God of Light to the twelve houses of the zodiac (Bemben stone). Each of these twelve houses is inhabited and governed by a God who emanated from the God of Light (Horus). These children of Horus are:

- Aries (Amani/Amen)
- Taurus (Tara)
- Gemini (Mara)
- Cancer (Khepera/Haramanuba/Hermenubis)

- Leo (Osiris/TauTona/Mwanamutapa)
- Virgo (Isis/Musasi)
- Libra (Horus/Kara)
- Typhon (Sethe/Set Satanuka)
- Sagittarius (Naphta/Nephtys)
- Anubis (Anuba)
- Aquarius (Kanuba/Canopus)
- Pisces (Akhte/Eichton/Aton)

These twelve khemetic Gods were appropriated by Judaism and made the twelve tribes of Israel. The same Gods were appropriated by Christianity and made the twelve apostles or disciples of Jesus who took the place of Horus or Hamptah/Champtah, that is, The word of God.

The twelve zodiacal Gods are linked to the earth (Kumara/Tamera) by the seven outer planets (Kabiri/Mathole). The Kabiri manifested themselves as the star of khem or ThoTh-Hermes which Judaism appropriated and called the Star of David.

The Star of Khem

A

**B
E
F
C**

H

12
111111
10
94
856
6
5
4
76
1
2
3
D

The Numbers (1-12) represents the twelve zodiacal Gods which separated the spiritual from the material world.

The letters (A-H) represents the eight God who constitutes the wheel of life. These eight gods provided the basis for the solar (kara) philosophy which found expression in the Law of Analogy or correspondence.

The Relationship Between God, Nature and Reality

The relationship between God, Nature and humanity is embedded in the structure of the universe. The Stars and planets which constitute this structure are the dwelling places of the spiritual or light beings which propel them. Ancient Africans personified these light or spiritual forces and venerated or worshipped

them. Thus ancient Africans came to be known as Nature, star (Saba) or Sun (Kara) worshippers. Thus African religion came to be known as nature, Sabian or Karian religion.

The Sabian or stellar gods included the three stars of the Orion (Urhana) belt which represented the triune principle of Oneness or unity that underlie all existence or reality. These three stars also represent the Mind (i.e. spiritual father) Body (spiritual child) and soul (spiritual mother). In other words, the three stars of the Orion (Urhana) belt represent the spiritual father, mother and child who are symbolised by an equilateral triangle.()

This triune principle is surrounded by four spiritual or light forces. These forces are represented by the Southern (or Giraffe) stars which mark the four quarters of the universe. The triune principle of Oneness or Unity is the Son of the Universal Mother (Hathara or Kore). Thus the Black Madonna (i.e. Divine Mother) and child are the foundation of the Universe.

The Triune Principle or child is symbolised by the Spiritual Sun or Divine Light (Kara), also known as Hamptah or Champtah. These names mean: The Word (Ham/Cham) of God Ptah. God Hamptah/Champtah is depicted at the centre of the zodiac of Dendera. This is the God that is known as the Son or Word of God.

The Son (or Word) of God is surrounded by four Holy Beasts (Kheru) known as the Cherubim in the Judeo-Christian religion and the al Karibuyan in Islam. In Islam the four Holy Beasts are described as the intercessors between God (Allah) and humanity.

The Son (or Word) of God and the four Holy Beasts are surrounded by the seven Pleiades or circumpolar (Menrah/Khemela) stars. The Solar (Kara) or Word of God (Hamptah/Champtah) is also symbolised by the Bull of Heaven whilst the seven Pleiades of circumpolar stars are symbolised by the seven cows of heaven. The ultimate reality is, therefore, symbolised by the eight Beasts of Heaven which are symbolised by the Wheel of Light or eight-pointed star of Horus.

The Seven Pleiades of circumpolar stars constitute seven rungs of the stellar ladder that links the Bull of Heaven to the zodiac that forms the boundary between the spiritual and the material world. Human Souls emanate from the Bull of Heaven (i.e. Divine Light) and descend into the zodiac through the seven rungs of the Stellar Ladder. From these Stellar forces human souls inherit seven virtues.

The Son or Word of God is sacrificed and divided into twelve parts or houses of the zodiac. Each of the twelve gods governing the twelve houses

of the zodiac is a fragment of the Divine Light (Jah or Iao Abakara or Abaraka). Thus the solar (Kara) God is twelve Gods in One. These gods clothes human souls with the ethereal bodies and causes them to descend into the material bodies.

From the zodiac (i.e. eighth sphere of being) human souls descend into their physical bodies through the seven rungs of the outer planets (the 'Kabiri or "Mathole"). From these seven planetary bodies the human soul inherits seven vices.

The seven vices and seven virtues are respectively represented by the Lunar (ma/maia) and solar (Ra) forces that appear in the form of the Caduceus (i.e. two intersecting serpents on a rod). The unification or merger of the Lunar and Solar forces is the harmonisation of the opposites which reproduces a new life. The primary goal of life is to neutralise evil by uniting the positive and negative forces.

The structure of the universe outlined here provided a basis for modern religions.

The Solar Philosophy

The solar (Kara) philosophy is the most unifying spiritual doctrine as it transcends race, class, gender, creed and religion. It therefore provides an interfaith alternative that is required today.

The primary feature of Karaism is the Light and the Word. The Light is the manifestation of the Mind or Intellect of the Unknown God called the One or Good.

Karaism found expression in the law of Analogy which says: As Above, So Below. More specifically, Karaism holds that all life come from the One or Divine Light (Kara) and its mother is the moan (ma/maia) and its father is the Sun (Ra). In other words, all life comes from the union (Mara or Maria) of the moon (ma/maia) and the Sun (Ra). The air carries life in its belly and the earth nurses it.

Life emanates from the Divine Light in the form of a soul and descends into the physical body through the ladder of creation which is symbolised by the two interpenetrating equilateral triangles sharing a centre. This symbol was called the solar star.

The Solar Star

Ra (the sun)
Tara (Mars)
Patara (Saturn)
Amani (Jupiter)
Mara (Venus)
Ma/Maia (the Moon)

Mbekara/Mbire (i.e. the Word of Light)

1
2
3
4
56
7
8
9
66
12
11
10

Kara (Mercury)

The two triangles represents fire () and water () which unite to reproduce the word (me/obi) of the sun or Light (kara/re). In Karaism the Sun (Ra) is also conceived as the One that emanated the planet Venus (Mara or Maria), and androgyne being made up by the female (ma/maia) and male (ra) elements. This Virgin Mother (Mara/Maria) reproduced the Solar child (Kara) represented by the planet mercury (Kara). Thus the solar Trinity consists of:

The Sun (father)

The planet Venus (mother)

The planet mercury (child)

As the planet Venus (Mara/Maria) is an androgyne being the Sun (Ra) is relegated to the background and the planets Venus (Mara/Maria) and Mercury (Kara) are foregrounded as the Black Madonna (i.e. Divine Mother) and child. Thus planet Venus was and still is revered in Africa as the Queen of Heaven and Earth. The planet Venus (Mara/Maria) is also known as the morning star (Masase) and Evening Star (Morogo). The Solar Trinity or the Solar (Kara) principle emanates life (akhte/Jah) which is symbolised by a sun-disc () or five-pointed star () mounted on a Lunar Crescent.

or

Thus the Akhte (Greek Elchton or Aton) and Jah or Jahweh came to be worship in Christianity (Elchton or IHIS) and Jahweh or Jehovah respectively.

More specifically the name Christ derived from Harakhte or Xpakhte (Greek Xpictoc) pronounced Christos while name Jehovah derived from Jah, pronounces Jahweh or Jehovah. It appears clearly from this that both Christianity and Judaism derived from Karaism,

the African Religion of Light.

There is highly a religion that does not worship the Sun or light in one form of another. It is generally believed that God is a Mind, spirit or the Word. But the most visible form of God is the Light. Thus Karaism is the most unifying Interfaith Alternative.

Remember, the "HOLY QUR'AN" states, "And say not those who are killed in the path of ALLAH as dead, but they are alive yes, you are unaware."
(Sura Al Baqara, Verse 154)

The Zodiac sign Capricorn, which on December 22-25, during the Winter Solstice [the day the Sun stood still] for three days, the Sun reachest its lowest point in the skies and on December 25 began its apex clime to be born nine month later in the month of September under the Zodiacal sign of Virgo, the Virgin and planetary influence of

Venus, symbolizing 'Love'. This is the same exact story of Mary, the Virgin Mother given birth to the Son [Sun]. During December 22-25th the Sun [Son] is in the Tomb or the Grave, like Jesus is the Son [Sun] of God and laid in the tomb for three days and three nights and on the three day he resurrected from the tomb, having the keys over death and hell. Therefore, the Zodiac sign Capricorn represents "Descending Energy" or "Light (Spirit) condensation into Matter [E=Mc²]." This also symbolizes the so-called "Fall of Man and why Jesus was also called the "Son [Sun] of Man [Mind]." Lucifer (Iblis) Is the encasement of "Star Fire," called the "Kundalini" or "Serpentine Fire" in the hu(e)man body.

"Lucifer makes his appearance in the fourteenth chapter of the Old Testament book of Isaiah, at the twelfth verse, and nowhere else: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" The first problem is that Lucifer is a Latin name. So how did it find its way into a Hebrew manuscript, written before there was a Roman language?

(Note: Yes, Lucifer is a Latin word, however, it is derived from the Hebrew [Heb Heru] word Uriel, which means "Light of My GOD" and Ur-iEL were one of the [7] seven Arch-Angel [Arch-Angle] or ELoh-im (many gods or angels). Uri-EL's ancient Kama'atic name was Heru, the God of Light. Heru's other name was Ma Khu Ra or its Hebrew (Heb Heru) transliteration Mi-Cha-El or Michael. Therefore, Uri-El and Mi-Cha-EL are two different extremes of the same polarity, which actually, symbolizes the (7) seven degrees of consciousness or the seven states of consciousness...Spirit (Light Energy) to Matter (Crystallized Light)...

The "BOOK OF ENOCH" (or Henoch) names seven archangels:

Uriel, who rules the world and Tartarus (Hell);
Inter-Personal Consciousness

Raguel, who takes vengeance on the world of the luminaries; Intra-Personal Consciousness

Saraqael, who is set over the spirits; Life Consciousness

Raphael, who rules the spirits of men; Sub-Consciousness

Ramiel, whom God set over those who rise; Super Consciousness

6. Gabriel, ruler of paradise, the serpents and the cherubim; Magnetic Consciousness

7. Michael, who is set over humanity and mankind and chaos; Infinite Consciousness

The Seven Principles of Tehuti (Hermes or Heru Mes) --

Wisdom of the ancient philosopher, Imhotep
(Hermes Trismegistus).

1) Polarity -- "Everything is dual; everything has poles;

everything has its pair of opposites;
opposites are

identical in nature, but different in degree;
extremes

meet; all truths are but half truths."

2) Mentalism -- "Everything is mental; the Universe is

a mental creation of the All."

3) Correspondence -- "As above so below;
as below so above; as within so without;
as without so within."

4) Vibration -- "Nothing rests; everything moves;
everything vibrates."

5) Rhythm -- "Everything flows out and in;
everything has its tides; all things rise and fall;
the pendulum-swing manifests in everything;
the measure of the swing to the right is the
measure
of the swing to the left; rhythm compensates."

6) Cause and Effect -- "Every Cause has its Effect;
every Effect has its Cause; everything happens
according to the law; chance is but the name
for
a law not recognized; there are many planes of
causation, but nothing escapes the law."

7) Gender -- "Gender is in everything; everything
has its

Masculine and Feminine Principles; Gender
manifests

on all planes."

So why is this a problem to Christians? Christians now generally believe that Satan (or the Devil or Lucifer who they equate with Satan) is a being who has always existed (or who was created at or near the "beginning"). Therefore, they also think that the 'prophets' of the Old Testament believed in this creature. The Isaiah scripture is used as proof (and has been used as such for hundreds of years now). As Elaine Pagels explains though, the concept of Satan has evolved over the years and the early Bible writers didn't believe in or teach such a doctrine.

The irony for those who believe that "Lucifer" refers to Satan is that the same title ('morning star' or 'light-bearer') is used to refer to Jesus, in 2 Peter 1:19, where the Greek text has exactly the same term: 'phos-phoros' 'light-bearer.' This is also the term used for Jesus in Revelation 22:16.

So why is Lucifer a far bigger problem to Mormons? Mormons claim that an ancient record (the "BOOK OF MOR-MON" [Note: Our stole

name "MOOR MAN" or "BLACK-A-MOOR") was written beginning in about 600 BC, and the author in 600 BC supposedly copied Isaiah in Isaiah's original words. When Joseph Smith pretended to translate the supposed 'ancient record', he included the Lucifer verse in the Book of Mormon. Obviously he wasn't copying what Isaiah actually wrote. He was copying, the King James Version of the "HOLY BIBLE."

The author of "THE POLYTHEISM OF THE BIBLE AND THE MYSTERY OF LUCIFER," F.T. DeAngelis, comments on this page as follows

"It seems minor, but - the actual term used in the Greek Septuagint version of Isaiah 14:12 (given that there is no ONE way of accurately transliterating) is Eo(u)s phoros, morning star/DAWN god of light. Eos or Eous phoros [not Heos (as your website claims) or phos phorus (as a Christian website I visited shows)] - although there is a Greek term and English... phosphoro(u)s. Your [site] is pretty accurate.

The actual name, "Lucifer," goes back to the Greeks, before the Romans. Socrates and Plato talk about this "god of light"; surprisingly, not in the context of Eos (god of Dawn), but -- as a morning star -- juxtaposed with the sun (Helios) and Hermes. This information can be found in Plato's "TIMAEUS" (38e) and in Edith Hamilton's "MYTHOLOGY"

On a lighter note, Arthur Clarke, in his fictional book "2061" correctly uses the word "Lucifer". He uses it as a name for a new sun in the solar system which is correct since the new sun is a second 'morning star' of 'original' 'light-bearing' substance--not some evil being of religious mythology.

David Grinspoon comments on the historical aspects of the word as follows: "The origin of the Judeo-Christian Devil as an angel fallen from heaven into the depths of hell is mirrored in the descent of Venus from shining morning star to the darkness below. This underworld demon

(daemon, demi-urge), still feared today by people in many parts of the world, is also called Lucifer, which was originally a Latin name for Venus as a morning star. ("VENUS REVEALED" p. 17)
Actually, Grinspoon should just refer to the "Christian Devil" since the Jews never believed in such a creature and still don't to this day.

"When the Mason learns that the Key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of LUCIFER are in his hands and before he may step onward and upward, he must prove his ability to properly apply [this] energy." (Lost Keys of Freemasonry, Manly P. Hall, page 48)

'Get down (from the Garden or Higher Mind State), one of you an enemy to the other (i.e. Adam [Left Hemisphere], Eve [Right Hemisphere], and Satan [Kundalini Shakti]). On Earth (Body) will be a dwelling-place for you and an enjoyment -- for a short time'. He (ALLAH,

God) said: ' Therein you shall live, and therein you shall die, and from it you shall be brought out [i.e. resurrected]. ' "(Quran 7:24-25).

Adam and Eve were ordered to leave the Garden which they were in and descend to Earth where they and their children will live and die, and where Satan will also be.

The "BOOK OF ENOCH" says, "that there were angels who consented to fall from heaven that they might have intercourse with daughters of earth. For in those days the sons of men having multiplied, there were born to them daughters of great beauty. And when the angels, or sons of heaven, beheld them, they were filled with desire; wherefore they said to one another: 'Come let us choose wives from among the race of man, and let us beget children.' Their leader Samyasa, answered thereupon and said: 'Perchance you will be wanting in the courage to fulfill this resolution, and then I alone shall be answerable for your fall.' But they swore that they would in no wise repent

and that they would achieve their whole design. Now there were (200) two hundred who descended Mount Harmon (Note: This metaphysically means, the 200 Fallen Angels actually symbolizes the 200 solidified bones of an adult hu[e]man skeletal system. In astrology, the bone or skeletal system, DNA, and the blood are helped formed by the planetary energies of Saturn and by the cosmic energies of the constellation Sirius. In the "EL SUHUFAN," part of the "HOLY TABLETS" by Dr. Malachi Z. York EL, it states that the after the flood of Noah, they left the planet Earth and went to reside on the planet Saturn), and it was from this time that the mountain received its designation, which signifies Mount of the Oath. Hereinafter, follow the names of those angelic leaders who descended with this object: Samyasa, chief among all, Urakabameel, Azibeel, Tamiel, Ramuel, Danel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Sameveel, Ertrael, Turel, Jomiael, Arizial. They took wives with whom they had intercourse, to whom they also taught Magic, the art of enchantment and the diverse properties of roots and trees. Amazarac gave instruction in all secrets of sorcerers; Barkaial was the master of those who study the stars; Akibeel manifested signs; and

Azaradel taught the motions of the moon."

In today's terms, 'Ayin' symbolizes Darth Vader (who was dressed in Black attire and "Black" James Earl Jones' deep voice was used), a derivative from the "HOLY KABALAH" 'Tree Of Life

and the Planet Saturn (Satan), the sixth planet from the Sun.

The Planet Saturn is known in the occult world as the "Black Planet," therefore, it metaphysically, symbolizes Melanin.

Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!

You may wonder, "What does that mean?" "Yao or Yah (Iao, Jao)" is the Chaldean name for God. "Bul" is a Syriac word which means "Baal," who was a Canaanite fertility god associated with licentious rites and magic. Baal is actually another name for the Devil! "On," which means 'Sun' and 'On' is the Kama'atian (Egyptian) word signifying "Asaru (Osiris), the God of the Underworld. This is the same Biblical story of Jesus going into hell and receiveing the keys from Satan over death and Hell itself.

Rev 1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

So, here again, we can see Satan is deified and honored by the Masons (Ma'at Ra or MASONRY or MARY's Son or the "Child[ren] of the Sun"). We are told further (in the ritual of the 13th degree) that this "triune essence of the Deity," represents "His creative preservative, and de-creative powers." This sentence gives a very vivid description of the Hindu gods. In the pagan (Note: The word Pagan simply means "People") religion of Hinduism, we also see a "trinity" of three gods, Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Waite explains: "Siva (or Shiva) is the Babylonian Bel, identical with the sun-god I A O..." The World Book Encyclopedia states that Bel is "another name for the god Baal," and Baal is another name for Satan, so Satan is being worshiped through the Masonic ritual, for Shiva, the god with "de-creative powers," is just another name for Satan! One more name for Satan is Pan (Baphomet). "He was half man and half goat..." and he is "usually shown with goat feet, curly hair, short horns, and a beard." An occult catalog from International Imports mentions: "In Greek mythology Pan was the god of nature...He is also equated with Satan and life's baser aspects." Once again we can see that Masonry honors Satan, for Hutchinson confesses:

"The knowledge of the god of nature forms the first estate of our profession..." He also points out that the god of nature was adored under the names of Osiris and Isis (the wife/sister of Osiris).

In many scenes we find Amen-Ra with the head of a ram, when he usually wears the solar disk, plumes, and uraeus at times, however, he wears the disk and uraeus or the disk only. In this form he is called "Amen-Ra, lord of the thrones of the two lands, the "dweller in Thebes, the great god appeareth in the horizon," or "Amen-Ra, lord of the thrones of the two lands, governor of "Ta-Kenset {Nubia}." He was originally the chief god of Thebes; he and his wife Mut and their son Khensu were the divine Theban triad of deities. Amon grew increasingly important in Egypt, and eventually he (identified as Amon Ra; see Ra) became the supreme deity. He was identified with the Greek Zeus (the Roman Jupiter). Amon's most celebrated shrine was at Siwa in the Libyan desert; the oracle of Siwa later rivaled those of Delphi and Dodona. He is frequently represented as a ram or as a human with a ram's head.

Spinal nerves

The spinal cord is located in the vertebral foramen and is made up of 31 segments: 8 cervical, 12 thoracic, 5 lumbar, 5 sacral and 1 coccygeal. In the Vedic traditions and/or occult teachings there are [2] two nerves called the "Ida" or "Black Serpent" and the "Pingala," the White Serpent," or the "Snakes of Christ" that are external nerves, which extends from out of the sacral bone (Note: The Sacral Bone also houses the 8 divided cells of mitosis, which formed our physical body. Unlike our 76 trillion cells in our body that changes every 7 years; these 8 cells never changes during our entire lives) area criss cross up the spinal column to the nose.

The alternate nostril breathing technique brings into the balance to the right and left hemispheres of the brain and activates the Kundalini Shakti, the Serpentine Fire and raise like the Bennu [Phoenix] from the ashes or like the Sun raising with healing in its wings, up through the SuShuMna or Spinal Column and the 7 ChakRAs, called the 7 Seals in the "HOLY BIBLE" Revelation; to the bRAin and expanding the Mind, to the 76 Quadtillion miles in diameter of the Universe. (Note: The [1] One Serpent of Moses the devoured the [2] two serpents of the Magus).

7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent.

7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

The human spinal column is made up of 33 bones: 7 vertebrae in the cervical region, 12 in the thoracic region, 5 in the lumbar region, 5 in the sacral region and 4 in the coccygeal region. However, in adults the bones in the sacral region join to form one bone called the sacrum; the bones in the coccygeal region join to form one bone called the coccyx. Thus, making 33 pairs of nerves that travels up through the 33 vertebrae, making 66, as in the number of the books in the "HOLY BIBLE." This is the significance of Jesus being crucified at the age of 33 on Mount Calvary, meaning in Greek "The Place of the Skull" in

between two male factors (thieves).

Esoterically, Jesus [YaHShuWaH] meaning "He Who Saves" is crucified on Golgotha, the Skull or at the Head area. In other words, the lower self is merged (crucified) into the Higher Self. The Hebrew letter "Qoph," means "Skull," "Back of the Head," "Copy" and "Monkey," thus symbolizing the Medulla Olongata, located at the back of the head. The Medulla Olongata is the storage place of the Akasha Records, called the "Universal Library of Past Lives" and hu(e)man photo-graphic memory. Free Masonry Degree 18, is the "Rose Croix", named after the Order of the Rosicrucians or the "Rose and Cross" Order. The candidate has to pass a cross without Christ, through Calvary, Ascension, and Hell, and the INRI of the cross means "the whole nature renewed by fire, meaning by the "Kundalini Shakti" or "Serpentine Fire." Earth, Wind and Fire's 1977, "ALL IN ALL" (Note: All in All is the meaning of Pan or Sirius)

album had one of the most popular songs of their career on it named "Serpentine Fire."

Luke 23:32 Two other men, both criminals, were also led out with him to be executed. 33 When they came to the place called the Skull (Aramaic, Hebrew), there they crucified him, along with the criminals—one on his right, the other on his left...39 One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" 40 But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." 42 Then he said, "Jesus, remember me when you come into your kingdom." 43 Jesus answered him, "I tell you the truth, today you will be with me in paradise."

ALCHEMY

The birthplace of the name 'Alchemy' was in ancient Kama'at (Egypt), simultaneously, a school of alchemy was developing in China. Alchemy, an ancient art practiced especially in the Middle Ages by the Moors who ruled Europe. The science of alchemy was devoted chiefly to discovering a substance that would transmute the more common metals into gold and to finding a means of indefinitely prolonging human life. Alchemy was in many ways the predecessor of modern science, especially the science of chemistry. Emperor Diocletian of Rome is said to have ordered all Kama'atian (Egyptian) works concerning the chemistry of silver and gold to be burned in order to stop such experiments.

COMPARATIVE RELIGIONS

Comparative religion, a rational seeking of the intelligible, common element or pattern of meaning in a group of otherwise diverse entities. Comparison among religions assumes some sort of commonality among religions. For all religions

originates from out of Af-Ra-Ka (Africa) from . Unfortunately, most comparisons of religion seem to consist less in the discernment of commonality than in the imposition of it. Whenever, for example, different religions are compared. According to such, notions as deity, eternity, grace, judgment, salvation, and so on, selected criteria of meaning are used to organize data rather than to discern a pattern within them. If there is something common to religions that makes useful comparison possible, it is not obvious to everyone. Today, increasingly, religion scholars are moving toward area studies, which eschew comparison in favor of what is distinct or unique in any ethno-cultural configuration called religion.

Pascal Beverly Randolph (1825 - 1875) was a Moor, a physician, philosopher (occultist) and world traveler. He successfully visited England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey and Greece. On his return to America, after his second trip to the Orient, Dr. Randolph was made acquainted with two members of the Council of Three of the

Fraternitas, Drs. Fontaine and Bergevin of New York, who in turn gave him a letter of introduction to W. G. Palgrave of London, one of the members of the Inner Council of the Fraternitas of England, who in turn introduced Dr. Randolph to Hargrave Jennings. General Ethan Hitchcock introduced Dr. Randolph to the German Inner Council, and also sponsored him in France. He was the first Supreme Grand Master of the Supreme Dome of the Rosy Cross of France and the second Supreme Grand Master of the Fraternitas Rosae Crucis of the Western World (North and South America and the Isles); the Hierarch of Eulis and the Ansaireh; member of L'Ordre du Lis of France; the Double Eagle of Prussia, and Order of the Rose of England In conjunction with these herculean labors he published his work on human antiquity, Pre-Adamite Man, ran it through three large editions, and then, at the President's personal request, he went to Louisiana and for nearly three years; his noble duty was as an educator of the freed Moors (Washitaw). During the period between 1854 and 1856, it was decided by Count Guinotti and the World Council then sitting in Paris, that the time had come for a division of authority; the establishment of a Supreme Grand Master for Europe [England not included] and

one for the Western World. This was finally consummated in 1858, as already mentioned. In 1858 the Supreme Grand Lodge met in Paris. The Conclave was opened by the Supreme Grand Master Levi. After the opening of the meeting in solemn form, Levi turned over the Wand to the Supreme World Hierarch, Count Guinotti, who, in ancient form, closed the Supreme Grand Lodge and opened under the grand ceremonial of L'Ordre du Lis. Levi, in due order, at the behest of the Supreme Hierarch, gave up his seat as Supreme Grand Master of the Supreme Grand Lodge(4), and Randolph was inducted before the Altar of the Three Fleur de Lis, and took the oath of both L'Ordre du Lis and as a Supreme Grand Master of the Supreme Grand Lodge. After taking his seat, the Grand Ritual was performed, he stepped down from the chair, handed the Wand to Count Guinotti, who proceeded to recall Supreme Grand Master Levi to his seat and the proper officers proceeded to Initiate Dr. Randolph into his office as Supreme Grand Master of ALL the Rosicrucians in the World. Basically, a Moor became the first Supreme Grand Master of the Illuminati. Randolph and his love were married in Toledo and in 1874 they welcomed a son, Osiris Budh, into the world. Randolph continued to

publish books from Toledo and to promote the Brotherhood of Eulis, but he could never regain the grandeur of his life in Paris and Boston. Finally, on July 29, 1875, he shot himself through the head with his revolver. 37 His followers claimed that the curses and black magic of H.P. Blavatsky had finally taken their toll. It is interesting to note that Blavatsky founded the Theosophical Society in the same year. According to the Rosicrucians, in 1378 B.C., Amenhotep IV was born and was crowned King of Egypt in 1367 B.C., at age eleven. Their official history says that he was: "Born in a country where peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. His mind and understanding were usually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization today, as well as contributing to the philosophy and sciences. To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one god, a supreme deity, whose spirit was in heaven and whose physical manifestation was the Sun -

the Symbol of Life. This was in accordance with the secret doctrines, and it changed the worship of the Sun as a god to the worship of The God symbolized by the sun. This was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which 'existed everywhere, in everything, but was nothing of the earth.'" [3] Pantheism!

Secrets for the Elite: Egyptian culture had advanced to unbelievable heights, with even the knowledge of brain surgery. The Great White Brotherhood wanted to retain certain profound secrets of nature, science, and the arts. Notice the arrogance of these people, the superiority complex that stems from these "elite." These secrets belonged only to them not the average person. "One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the XVIII dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obelisks, and temple

walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science, and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or schools, a history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound,

and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day. Thus was laid The Foundation of the Great White Brotherhood. The first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B.C. to 1557 B.C. Because he was capable of conducting the great school as well as ruling the people with more civilized and advanced principles (due to his training in the school, no doubt), he is referred to as the 'deliverer of Egypt' by some historians. He was succeeded as Pharaoh by Amenhotep I, who became a teacher in the secret school for three years. On January 12th (approximately), 1538 B.C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (preserved in the Rosicrucian Archives) forms an interesting story and reveals the origin of some of the doctrines of the equality of the sexes. [10]

Thutmose I was succeeded by Hatshepsut, his

daughter, who ruled as a 'king' independently and as corrigent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis. [11] It was Thutmose III who organized the present physical form of the secret Brotherhood and outlined many of its rules and regulations. He became ruler upon the deposition of his father, Thutmose I, in 1500 B.C. He ruled until 1447 B.C., and his reign in unimportant to us except for his establishment of the Brotherhood." [12]

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